Stri Dharma

Official Organ of the Women's Indian Association

Vol. 6 No. 1] November, 1922 [As. 5 Post free

NOTES AND COMMENTS

Ultra-Cautious Mysore

The Representative Assembly which met in October in Mysore was historic in being the occasion for outlining a programme of wide-reaching constitutional reforms for the Government of the State. As regards their connection with women these Reforms were distinctly disappointing. It is true that the disqualification of sex was removed as regards voting for the Assembly, but this is only an advisory body, and after the unanimous vote in favour of Woman Suffrage by the Legislative Council last April everyone justly expected that the women would be granted the vote for the Legislative body as well. In this matter the chief authorities of Mysore want to go at a snail's pace though the rest of the world gallops. The Women's Indian Association has sent a letter to each member of the Reforms Committee asking that the Committee may recommend the grant of the Legislative Council franchise to women, eligibility for election of Self-Government Boards, and the addition of some women members to the Reforms Committee.

Compulsory Education For Girls

The Publicity Bureau announces:

The Government have accepted the Resolution of the Erode Municipal Council, Madras Presidency, that elementary education shall be compulsory within the whole of the local area under its jurisdiction, for all children of school age excepting Muhammadan girls. The Act shall come into force within that area from the 1st November, 1922. This is the first instance where compulsory education for girls is proposed.

The application of the principle of compulsion in the case of girls' education has been strongly opposed by the ultra-orthodox party among Hindus, and by the Mussalmans; in fact, school education has been much opposed, and the lamentable custom of child marriage has taken many away from school long before they are able to bear the burden of household life. Happily the ancient ideal of girls' education is making its way against that of later Hinduism, and we may again hope for women philosophers and mystics as of old. Erode is the first place in Madras where the system will be put into operation, and we trust that the fathers and mothers will co-operate with the Municipal and Educational authorities in making the experiment a thorough success. That will be practical appreciation and thanks for the wise and far-sighted policy of their unique Council.

As against the above we have to report that Thiruppur Tinnevelly and Tellicherry in Madras and a large number of cities in the U. P. are starting their compulsory schemes without the inclusion of girls. It is depressing to see the facilities of education denied to the little girls though opened to the little boys. India is a land of paradoxes and one of them is the worship of a goddess, Saraswati, as the fount of knowledge and learning, and the denial, through bad out-of-date customs, of knowledge to the human representatives of that goddess, the women!

The Spirited Women of Vellore

We draw attention to the spirited action of the Vellore women noted on our Branch Report pa[illegible]. If only women will plainly and publicly express their ideas the men of India will not be long in doing what is asked for. The difficulty is to find strong opinions on public matters among women in this country. There has been so much seclusion of women, so much separation of their interests from those of the public life in the last hundred years, so little education, that women have lost a great deal of their former mental vigour and the tamasic quality is far too evident in ou[illegible] Indian sister. There is only too much tr[illegible] following impression got from India by an [illegible] lady who visited 28 countries in less than tw[illegible] and is thus reported in a Japanese paper:

"Of all the countries I visited," Miss Emerson said, "I found the best educated women in Japan. There they have compulsory elementary education. The Japanese are willing to sacrifice everything for education. They have women's papers and magazines and women reporters but the transition between the old and the new has brought many sad tragedies." "How about India?" she was asked. "It is a mistake to think that it is the men who retard the progress of women in India," she replied. "It is women who hold themselves back. A friend and I called on an Indian woman in "purdah" whose husband is an Oxford graduate. He had tried for years to make her mingle with people but she couldn't be persuaded to. She thought it wasn't proper. And when my friend asked what she had been doing since her last call she answered, 'Just sitting!'"

Women Lawyers

The first step has been taken in the Legislative Assembly towards opening the legal profession fully to Indian women. On September 20 Dr. Gour

introduced his Bill to amend the Legal Practitioners' Act so as to make it clear that the word "person" under the Act included women. By doing so women would no longer be debarred only by reason of their sex from becoming Vakils and Advocates. Dr. Gour pointed out that Allahabad High Court had already allowed women this right but the Patna High Court had disqualified them. He did not believe the framers of the Act intended to exclude women.

Sir William Vincent said that legislation on the subject must proceed with caution. The Government would not oppose the introduction of the Bill, but reserved to itself the right of opposing it later if they thought it necessary.

We may trust the wide-awake women and the persevering Dr. Gour to prove to the Government that such opposition is not necessary.

Congratulations to the Bombay Branch W. I. A.

Bombay women are noted for their love of education and this is shown by the success of the daily classes for married women and older girls held regularly during the past year Bombay, by the premier Branch of the Women's Indian Association. This Branch has 238 members and has had an [illegible]me and expenditure last year of between four-tee[illegible]nd fifteen hundred rupees. A large number of prizes were awarded for an examination which closed the year's classes and these were distributed at the Anniversary meeting which took place on Oct 2nd. Dr. Jerbanoo Mistri presided and spoke appreciatively of the work that the Branch was doing in uplifting women by means of supplying the poor and the needy with education, and of training the [illegible]nd fingers in making beautiful and useful [illegible] evident from the exhibition of work [illegible] sale which preceded her speech. [illegible]so of the divinity of womanhood and the [illegible] of proper education, laying particular [illegible] the necessity of married women continu[illegible]r studies and taking an interest in all up-to-[illegible] questions. Mr. Mavji Govindji Seth spoke also [illegible]he meeting on the duties and responsibilities of [illegible]en and women to one another. This Branch has done most admirable work without a break, a large number of women working during the past five years most harmoniously together for the service of others less favorably circumstanced than themselves, and all inspired by the untiring steadfastness and sacrifice of their Secretary, Mrs. G. C. Wadia.

Women and Underground Work

The Amending Bill to the Indian Mines Act introduced into the Legislative Assembly by the Hon. A. C. Innes, (not by Mr. Joshi as mistakenly reported in our last issue) has been referred to a Select Committee, and the Women's Indian Association has written to each of its members, to the important newspapers all over India, and to leaders of public opinion, urging that prohibition of underground work in mines by women shall be introduced into the Bill and be accepted by the Government. A European manager in charge of several of the largest collieries in the Jharia Coalfield has stated: "There is absolutely no necessity for the underground work of women. Their employment could easily be eliminated within the next five years without in any way decreasing the wages of the miners or increasing the cost of coal to the purchaser. In fact, with modern equipment installed in the collieries I am certain that the price to the purchaser could be decreased considerably.". With such assurances from an experienced expert the Government should take its courage in its hands and put an end within a definite and reasonable period of time to a state of injurious employment of women not allowed in any civilised country in which the social conscience is awakened.

Wise Philanthrophy

A well-known Bombay merchant, Seth Mulrai Kahatan, and his nephews Messrs. Thricamdass and Tulsidass, have donated two lakhs of rupees towards the Benares Hindu University for the construction and maintenance of a hostel for at least a hundred women students at the University. This splendid gift should give a great impetus to the higher education of Hindu women in Northern India. All women will in their hearts thank these wise merchants.

Mr. Iswar Saran, M. L. A., of Allahabad, has given notice of a resolution to be taken up at the next meeting of the Benares Hindu University Court that no new educational institution in connection with the University should be established unless adequate provision is made for the higher education of women.

Unfair Sex Discrimination

The Director-General of Posts and Telegraphs in India has recently ordered that the number of lady clerks in Post Offices should not exceed 1 per cent of the total clerical staff. (Only one woman in an office with one hundred men! And we deduce half a woman where there are fifty men!) In the Bombay General Post Office and its town sub-offices, the proportion is approximately 4 per cent. The extra 3 per cent will presumably be dismissed by this new order. How men grudge women the opportunities of economic freedom! Necessity rules the entrance of women into the wage-earning world in most cases as much as it does men, especially in India to-day, and it is unjust to the last degree that sex, and not ability and necessity, should prove the open door to these clerical positions in the Post Office. The retention of the 1 per cent is almost adding insult to injury, for it is a pretence of giving women an equal chance in Postal appointments. These authorities are afraid of excluding women altogether (the Time-spirit has gone beyond allowing that), but they do so in effect by such unworthy means as the above. The Order will not go unchallenged.

Child-Mothers

While the atmosphere and action of the Legislative Assembly towards questions affecting women has generally been most helpful and sympathetic, its

attitude towards reform regarding child motherhood is reactionary in the extreme. The Press report will best show this:

"Bakshi Sohan Lal asked the leave of the House for a Select Committee on his Bill which proposed to raise the age of consent in cases of girls from 12 to 14 years. Thus, under this Bill any intercourse with a girl younger than fourteen, whether married or unmarried, would be penalised.

Sir William Vincent said that the Bill had received a mixed reception but the Government thought that it was in advance of the times and its provisions were more drastic than in England where intercourse with a girl under the age of 13 was heavily punished as a case of rape, and intercourse between the age of 13 and 16 was treated as misdemeanor and was less severely dealt with. Under this Bill, however, heavy sentence was to be inflicted up to the age of 14. The Government's greater objection was to the inclusion of married women in the Bill. *(These are girls of less than 14! Ed.)* He, therefore, informed the mover that Government could only support his Bill subject to two conditions, firstly that it did not include married girls *(who, because of customs, most need protection before 14. Ed.)* and, secondly, the offence of intercourse between the age of 12 and 14 in the case of unmarried girls should be less severely penalised than that under 12 years.

Mr. Allan strongly supported the Bill and gave a harrowing account of the mortality of mothers due to early marriage. In a generation, he said, India lost 320,000 mothers. He asked the House whether India was not losing more mothers in a generation than the chief combatants lost men in the War. The condition was indeed pitiable. If an agitation was set on foot by any section for this case of social reform he would say "Agitate whatever be the circumstances". (Applause).

Mr. Subramanyam opposed the Bill, and asked the House to look to the facts presented by social customs and not to the high-sounding theory of hygiene.

Mr. Amjad Ali thought that if the Bill was passed all husbands would have to go to gaol. (Laughter). *(What a confession of the self-indulgence of men! Ed.)*

Sir William Vincent intimated that the mover had agreed to accept the limitations proposed by him on behalf of the Government. When the motion for a Select Committee was put to the House it was rejected by 41 to 29.

An Unofficial Ambasadress to Australia

Just as the Hon. V. S. Srinivasa Sastri and Dr. Annie Besant brought knowledge of India to Australia and have been instrumental in helping to remove Indian grievances there, so our Editor, Mrs. Jinarajadasa, is spreading knowledge about Indian women amongst the Australian women. She has addressed women's meetings in all the important cities in that country, and at all she speaks of the condition of the women's movement in India, so that she is building a bridge of sisterly feeling between the two countries. She thinks that the Australian women do not take advantage of the political and social freedom they have. Though they have had the vote for 20 years they still have only one woman member in their Parliament, and very few women in their local Councils. The Southern women are more go-ahead than the Northern and a new non-party organisation called the Women Citizens Movement has been started which aims at bringing women's influence into legislation and civic matters of all kinds. Mrs Jinarajadasa has spoken for the National Council of Women, the Liberal Women's Association, the Women's League of Service, the Women's Labour Union, the Women Citizens' Movement and a number of other Women's Societies. When she was leaving Sydney the women of that city presented her with a handsome fancy handbag in appreciation of her services to women in Australia. It is satisfactory to learn that her health has much improved. She is expected back to India in December when she will receive a warm welcome.

Women Voters in a Municipal Election

In Erode, an important South Indian Municipality, there are five wards in which there is a total of 1441 women voters out a total population of 23,000. A fair number of women voted in each of the wards at a recent Municipal election. They were not as many as one would wish but many people used to argue against granting votes to women that the latter would not come to the polls at alland this has been entirely disproved. At each election more and more women are exercising their right with pride and responsibility. It is reported that these same Erode women are meeting occasionally to discuss local administrative problems.

Relief Work by Women in Bengal

Relief work in the area in North Bengal recently devastated by floods is proceeding quietly, but on a comprehensive scale. The Central Relief Committee has already received nearly Rs. 2½ lakhs in donations, besides numerous gifts in kind and daily collections average nearly Rs 10,000. The Women's Society of Social Workers has been carrying on valuable work particularly among the distressed women and children and is now enlarging its sphere of operations. The Society has already sent out 3 missions, which include, in addition to Bengalee ladies, ladies of various Christian missions, who were the first to volunteer for service, orthodox ladies of Bhatia families and Bengalee ladies of East Bengal. The Honorary Secretary of the Society is leaving to-night to prospect the district allotted to the lady workers in Pabna and she will be followed by a fourth batch of five volunteers. This is the third centre to be organised by lady workers and 41 villages have already been given relief by the first party of women workers. The Society has, in reserve, a number of ladies trained in the first aid and nursing who are prepared to take up medical relief duties in hospitals which, it is expected, will be opened in several centres. It is interesting to note that among those who are anxious to join in the work there are three or four orthodox Hindu Bengalee ladies of Mymensingh and a Brahmana widow of a high family in Faridpur.

"A race of nobles may die out,
A royal line may leave no heirs,
Wise nature sets no guards about
Her pewter plate and wooden ware.
Buy they fail not, the kinglier breed,
Who starry diadems attain;
To dungeon, axe, and stake succeed
Heirs of the old heroic strain.
The zeal of Nature never cools,
Nor is she thwarted of her ends;
When gapped and dulled her cheaper tools,
Then she a saint and prophet spends."

MY GRANDMOTHER

BY K. S. VENKATARAMANI

My grandmother is of noble lineage. She has lived to a great age and alas, her only regret is that Time has removed from the plane of life all her contemporaries. But age has not soured her temper. Except for a wayward irascibility, she is a splendid ruler, exercising at mellow eighty an unceasing control over a joint family of a dozen adult members.

My grandmother is a benevolent despot. Her rule is universal. She has you in the hollow of her hand. She breaks the youngest colt with subtlety and vigour to the rather old-time traditions of her chariot. You cannot run away from her. She ever rules you in all matters from sunrise to sunset. She holds always in her hands the reins of Government. Nothing escapes or wearies her eye. She is an indomitable worker. Age has made her more agile. She is at work earlier than morning dew, churning the curd into whey and butter for her sons and grandsons. And earlier than even the twilight of dawn she wakes up the members of the house, each to his or her appointed work. She is an exemplary ruler. Even the most Bolshevist grandson yields to her flexibility, her talent for the occasion, her unbending will and unfailing energy for work. My grandmother is the family queen to her last pulse-beat.

Her preservative power is immense. She is the *Adisesha*, who keeps stable our unsteady planet. She is the apostle of conservatism. She is very much attached to the old and looks with disdain on the new. She is the founder of the system of philosophy known in common parlance as "drive slowly". She always represents Her Majesty's opposition in the Council Chamber of the joint family. She is the patron of orthodoxy and the red rag of the social reformer. She is the stronghold against which is brought up in vain the pickaxe of the enthusiast and the revolutionary. She has the vision of the prophet and the walking pace of a practical man in the street. Her ideal is the accomplished real. She is the mainspring of the Hindu joint family and its most efficient regulator. She has weathered many a storm, and no captain loves better his fresh-tarred vessel.

My grandmother is ancient and holy as the cedars of Lebanon. She has the secret of long life and enduring vigour of mind. Three generations have sprung from her whose life and character she has nourished with the unrelenting energy of her own mind, with simple deeds of virtue in homely fields of work. The daughters of the house she has moulded with sufficient elasticity for the harmonious pleasures of conjugal life in a transplanted atmosphere, and the sons of the house with iron discipline. The daughters-in-law plucked from stems of varying temper and taste she grafts upon the rigorous unity and traditional design of her own family; because my grandmother is the inheritor of a proud home-culture which she keeps alive and enriches.

But in the Hindu joint family she is always accorded a dual reception. Everyone has an affectionate corner for her; but all the same the common effort is to resist her supremacy. But she is equal to the crisis. The daughter-in-law, with bending and yielding charm, in soft-falling words and smiling lips, breaks into ripples the placid rule of my grandmother. The sons and grandsons wink with pleasure in love's enchantment, and "unworthy" cries the grand old maternal heart, holding the reins even firmer. And my grandmother changes every friction into light and every cry into a song. And with every conquest her rule is made more secure and better integrated.

So much for the ruler. As for the kingdom, the Hindu joint family is the most democratic and the best governed in the world. Its ancestral house is full of parliamentary habits and traditions. The spider has its silken web at every corner. The foundations of the home were laid by the grandfather of my grandmother in those affluent days when paddy was selling at four annas per *kalam*. With palmyra rafters and bamboo chips, with its indigenous beams and pillars, with its spacious courtyards and never-ending corridors and windowless rooms, the ancestral home of the joint family is the very quintessence of rural life. There is neither stint nor economy, either in conception or in execution. This home, which some long-dead grandfather has reared, my grandmother preserves with an inherited care and fondness. None, not even a Radical grandson, afflicted with modern architectural affinities, would ever dream of altering its structure lest the established fortune of his family would escape through his irreverent though sanitary ideas of housebuilding. So the ancestral home is always intact, and inspires the same emotion and faith in the minds of its inmates from generation to generation. It is the very model of angordered and religious life, the source of all that is pious and pure in the daily life of the Hindu.

A respectable Hindu joint family is, even as a cluster of bananas, never less than a dozen in number. Mine begins with my grandmother, alert at eighty, and closes with her great grandson, but a month old, rebellious in the cradle. Youth and beauty, age and wisdom, mingle together to make this godly life of perfect joy. Brothers and sisters, daughters and daughters-in-law, sons and grandsons, live and move together like water drops in the ocean wave. Each forms in turn, over trifling things, a storm centre. But my grandmother, by a waving of the hand, makes the joint family the home of calm and peace. The diverse talents and temper that each from each brings out in the daily round of work, shade but deeper and greener the web of life. One learns from the other the precious hints—the dull from the quick, the quick from the slow. Youth learns from age, and age from youth. Backwards and forwards flies the shuttle in the Loom. Together they weave the living mantle of God.

[NOTE: By kind permission of the author this character sketch is published from his inimitable series of pen-pictures of Indian life entitled "Paper Boats." (T. P. H. Adyar, Madras Rs. 2.) We are glad to be able to promise further contributions from this gifted author.]

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WOMEN PRISONERS

BY B. E. BAUGHAN, B. A.

Official Visitor to a Women's Reformatory in New Zealand

(EDITOR'S NOTE.—The problem of women prisoners in India needs investigation. The Acting Editor well remembers the terror of one woman prisoner whom she came across during her term of visiting a prison in a West Coast town. This woman nearly went out of her mind with the fear of being alone. She was the only woman in the prison and her dread of silence and separation from her kind were punishment far in excess of her offence. Mrs. Ranade, of the Poona Seva Sedan, includes regular visiting of the women prisoners among her many great services to her sex. Mrs. Tarapore established very valuable handicraft classes amongst the women prisoners while her husband was Governor of Mandalay Prison. Many more women are needed for prison visiting in India; for instance, there are over 80 women prisoners in Rajamundry Jail without a single woman visitor. It is not difficult to gain permission to bring moral instruction to Hindu prisoners who have no other provision made for them of a religious nature, unlike the Christian prisoners whose padres are allowed to visit them once a week. We shall be very glad to hear of work along these lines being done in India by other women. We should surely lend a hand to help these younger, "rising" sisters of ours in the land from which our New Zealand contributor has found her inspiration and strength.)

There is a feeling in many countries to-day that much more might be done in the way of reclaiming our men and women who are in prison than has yet been attempted; and my own growing experience as a Prison visitor and correspondent makes me quite sure of this. So does something else. When I was asked to write something about Prison work for Indian readers, I was only too glad; for to Indian teaching in spiritual matters my own life owes a debt it can never repay, and it is this very same teaching that has not only sent me into Prison work as my present most pressing duty, but also remains the one real help and illumination in it. In proportion as I attend to the practice of meditation, in proportion as I obey the *Gita's* instruction as to selfless work, I am helped; in proportion as I fail in either, as alas! happens only too often, the clear light and the work fail too. Even then, in failure and temptation to feel discouraged, the *Gita* offers unfailing help—

"Bring Me thy failures,"

and points one yet again to the only right point of view—that which shows the Divine Nature struggling for expression in the poor drunkard and thief and woman of the streets, and That Same Nature struggling for expression in ourselves, longing to go to help.

Among our prisoners in New Zealand, both men and women, I grow more and more convinced that the majority are simply very young souls, very little experienced in self-discipline, very ignorant, very helpless. Others are certainly lacking in physical development, especially that of the brain; and others are as certainly "sick souls". But the immense majority are simply immature, so far as the understanding of life and happiness and service is concerned. Their desire-nature is almost entirely still upon the sense-plane. They want to play, not to work; to get, not to give; to enjoy, not to win by self-conquest and struggle. They need protection, guidance, guardianship, and very often run most eagerly to the offer of it. Like children, they obey their impulses unthinkingly. They are greedy, jealous, they fly into rages, they sulk, they cannot keep at anything for very long, they al llove to be amused and made to laugh, and quite often they love to "show off"—exactly like little children. And that, in soul, I am pretty certain is exactly what they are; only, in their present incarnation, they have attained to having adult bodies, with adult energies and wants and desires and responsibilities, and as their self-control and understanding are still merely infantile, why, there is trouble. So far I have not come across anyone that has wilfully and knowingly set out to go wrong. All that they have done is to follow the desires and impulses that are strongest in them; and these are mostly the sense impulses, as I have said; sometimes they are "self-regarding" rather than sensual, but these are more usual in the "brainy" delinquent, who has dealt in money frauds, etc, and these are rare among our women. No, in the main, what we find in our prisons here, is a poor little company of girls and women who have done whatever their bodies told them to do, or their sense-desires have dictated. The most of them are in for being "drunk and disorderly." To one of these I once said, "O, Cissie, take coffee next time you feel you want cheering up, and leave the whisky alone!" And I shall never forget the look of simple amazement with which she answered, "But I could never get merry on coffee!" You see, it was not so much the whisky itself she wanted, but whisky *as a means towards feeling happy*; and that is the way with them all. They know as yet no other way to happiness than the way of the senses. Two bright, spirited, attractive girls I know have both been in prison for stealing pretty clothing; dress is their idea of happiness. And some girls, alas, alas, I know and have the utmost pity for, whose whole idea of happiness centres about the irregular life of the streets and of lust. These last, ought, some of us think, to be really kept under strict control until they are several years older, and the higher tastes and desires have had a chance to develop, while the lower remain unstimulated.

But, if what has been suggested is true, then it is neither kind nor wise simply to put these women and girls in prison, shut away from the community, and do nothing to train or teach them while they are there. Various religious teachings are, it is true, set before them; but while even the higher emotions, and the mind, are undeveloped, it is clear that these have not much chance. On the other hand, send as visitors women who have taken religion for the mainspring of their own lives, and who practise, however poorly, the duties of service and of worship, and there is a quick response. No one is so quick as a prisoner to detect insincerity—and sincerity; no one is quicker to respond to real friendliness and fellow-feeling. Like children, they need a human face, a human hand, a human smile, to help them; and over and over again one is touched by the overwhelming trust and gratitude

shown in response to any really genuine effort to *understand.* In emotion, these "young souls are rich"; and it is through their emotions that they can be helped. If they like their visitor or friend, they will gradually try to please her, just as a child does; and she must never turn away, or fail to try and see; or be too shocked at a lapse to get discouraged, if she really wants to help them. Neither however, must she ever sink her standards of what is right or wrong, for if she does, they will half consciously despise her, and her power to help is gone. Nothing strikes me more forcibly, or more hopefully, than this. It means that half-consciously they do look up, they do want to grow, and they value us really only as we can help that undying spirit of growth in them.

Cultivation of their fingers is often a good thing; the one spark of development we have as yet been able to coax out of one poor soul, whose mind is not normal, has been the teaching of her hands to make a knitted scarf for her old mother, whose address she had lost, but we have been able to find. The care of chickens, the raising of flowers, call out better qualities in others; and one would like to see such methods extended in all prisons, especially the care of young living things, which calls out sympathy, and demands a sense of responsibility. But my space is exhausted, and I can only add one word. It is this. Do not let us think of these poor souls as "our *fallen* sisters," but as "our *rising* sisters;" and let us try to help all such in any way we can, by sympathy, by understanding, by prayer and offering and meditation.

"Johnny," said his mother severely, "someone has taken a big piece of ginger cake out of the pantry." Johnny blushed guiltily. "Oh, Johnny," she exclaimed, "I didn't think it was you!"

"It isn't all in me," replied Johny; "part of it's in Elsie."

* * *

School teacher: "Herbert, can you tell me what lightning is?"

Herbert: "Yes ma'am," was the ready reply of the boy. "Lightning is streaks of electricity."

Teacher. "Well that may pass, now tell me why it is that lightning never strikes twice in the same place."

Herbert: "Because, after it hits once, the same place ain't there no more."

The crashes of the thunder were followed by a terrific shower of hailstones; and Mary clung to nurse in a fright.

"Never mind, dearie," said nurse, as she got the child into a place of safety. "God will take care of us."

"If that's so," demanded Mary, "why does He throw things at us like this?"

AGAINST UNDERGROUND LABOUR FOR WOMEN

The Women's Indian Association has sent the following statement and request to the Government of India, to the mover of the Bill for amending the Indian Miners' Act, to the leaders of public opinion, and to the members of the Select Committee on the Bill.

In relation to the Bill to amend the Indian Miners' Act the Women's Indian Association, consisting of 2,500 members' desires to place before the Government and the country the following views strongly held by them:

1. Women are prohibited from working underground in all the mines in India except coal mines.

2. In all other countries in the world, women are prohibited from working underground.

3. So long ago as 1842, women in England were forbidden to work in mines, and that not gradually but by one sweeping interdiction.

4. The Tata Company has already voluntarily stopped women working in one coal mine.

5. The continuance and the health of the race is of paramount importance. It is entirely wrong that the mothers should have to spend their child-bearing periods in undergronnd, sunless, comparatively airless and hazardous conditions. The result has already shown itself to be a very lowered birth-rate, an unhealthy womanhood and a stunted offspring. It is against all Indian traditions that motherhood should be submitted to such western, commercialised victimisation.

6. We rejoice to find that the Bill prohibits children under the age of thirteen from working in, or being taken down the mines. It logically follows that when this is enforced the mothers, the women workers, must also be prohibited from leaving their children. Nursing mothers must not be forcibly separated from their helpless babies. Young children must not be denied the protection of their mothers. Once down the mines, the women cannot come up again for ten hours.

7. It is in the interest of the men-miners also that women-miners should not leave their homes as they do at present. Men and women under existing conditions have their morning meal at 6 A. M. and do not come home again till 4 P. M. Only after that time do the already exhausted women start to prepare the food. The men spend the meantime in the drink shops, turning not unnaturally to them for stimulus. Statistics show that 75 per cent of the miners drink. If the comforts of the house are guaranteed by the presence of the wives there to perform the domestic duties under reasonable conditions, the whole standard of living will be raised, even if there be a temporary decrease in wages while the transition period of readjustment of demand and supply lasts.

8. The women have to do treble work at present, first as miners, second as nurses and third as housekeepers and cooks. It is too great a burden for our sisters and we call for its immediate removal. It is inhuman that coal should be cheap at the expense of such overwork of women.

9. We call urgently on the Government of India to take the opportunity presented by the present Bill to insert in it a clause prohibiting the underground labour of women and thus restore women to their normal functions and health, lessen the evil of intemperance among the men-miners, ensure a higher standard of domestic life, save the life of the infants and improve the physique of the new generation.

10. The passing of this reform will bring India into line with all countries in this particular of humane and wise legislation and will be welcomed by all Indian humanitarians.

The statement is quite convincing. We strongly support the request of the Women's Indian Association.

(*Reprinted from* The Modern Review.)

THE EDUCATION OF INDIAN GIRLS

BY JAHANNARA

[*Editor's Note;* The following contribution by a young girl student is printed because it is so typical of the thoughts that are surging through the youth of India to-day, and what youth wishes to-day will become the accomplishment of to-morrow.]

They say that it is a very difficult thing for girls to write articles for a journal, chiefly, because of their limited knowledge. Personally, I am doubtful if I form an exception to the general rule. Hence I pray the Almighty that my wandering remarks may be taken by you all as simply the outpourings of a sincere heart.

The value of education for our Indiân girls cannot be over-estimated. It is an admitted fact that full half the population of India is female, and so, as long as that great mass of womanhood remains ignorant, India cannot rise in the scale of nations. The women are the "submerged half of India," and unless their fathers and brothers give them the education that they themselves so much covet, our Motherland will not progress satisfactorily. Let us not forget that the education of our women is an imperishable legacy bequeathed to us by our Ancient Past for centuries and centuries. Indeed, ever since our India came into prominence, we have been told how our Indian women of ancient days progressed step by step, slowly but surely in the path of education. But in the middle period of India, owing to the Muhammadan invasion, there was a set-back, and so the idea of giving education to our sex died out. But after we came into contact with the West, a better future dawned for us, and many schools have now been established for girls and I cannot adequately describe the innumerable benefits derived from these institutions. But still it is to be regretted that our girls are not given the full benefits of these. If only girls were educated, I think they would also take an interest in public affairs and thus be a right hand to their brothers and fathers. I am sure that with their help our men would be able to do much more work than they do now.

Further, in addition to being made compulsory for girls, education should be modelled on national lines. The present system of education is by no means satisfactory, for the budding generation is receiving but a godless education which will not improve the moral nature of our young girls and boys. Great patriots should take an active part in purifying the present system of education; along with secular instruction, religious teaching should be imparted to girls. At least half an hour a day, in Schools and Colleges, should be set apart for instruction in religion. Besides this, our vernaculars should be made compulsory throughout the school course. It is said that the faculty of faith in religion is almost divine and comes only to those who have highly trained minds. I am glad that Indian girls are however at present given *some* opportunities to develop their minds, seeing these were denied to our less fortunate elders.

But, what are our educationists thinking about girls' education? They say that if our girls are allowed to read in schools their character will become spoiled, and hence with some extra human efforts, they leave no stone unturned in terminating their girls' education abruptly. If at all Indians want to advance they should give proper education to girls. Secondly, child marriage should be prohibited as far as possible; our girls for the benefit of India should not be married before fourteen so that they may be able to finish up at least their Lower Secondary examination! Alas! now-a-days, how many men are suffering for their hastiness in getting their children married early! This intolerable child marriage has two-fold disadvantages; in the first place, our girls, as soon as they enter marriage lives, are forced to discontinue their studies and consequently they are shut up in their balconies; secondly, the girls' fathers are apt to become puppets in the hands of their sons-in-law, who however repent for their past actions, afterwards.

Before ending this, is it too much for me to express my desire that all my sisters and mothers should be allowed to gather 'riches,'—I mean the wealth of intellect—and prove worthy of being Indians? It is my sincere prayer to God that He will give them strength to imagine, feel and appreciate lofty ideals: to live and work for them, and if need be, even die for them. May the best in them be devoted to the building of National Character, 'developing opportunities and unfolding possibilities for generations yet unborn', and reviving our Great Civilisation, which has produced Sita and a host of other famous women. Lastly, I cannot conclude this without saying that unless the women of India become well educated, our efforts for national improvement will not meet with success.

WOMEN THE WORLD OVER

The Philippines

The women of the Philippines are women of keen intellect, and have the gift of organisation. There are women's clubs for the pursuit of literature, medicine, and sports in every little town in the islands. The women are also clever linguists and keen tennis players.

Spain

Owing to several minor acts of violence by the postal workers of Spain, and the destruction of the contents of mail bags, the Spanish Government have asked for 300 women assistants to take on the work. The employment of women in such positions, although not quite new, is a break with the traditions of social life in Spain, and enlightened Spaniards hope that it may mark a step towards the fuller emancipation of women.

England

There are now over 600 women magistrates (J. P's) in England alone.

The Lady Mayoress of London (Lady Baddeley), who is a J.P. for the County of London, occupied a seat on the Bench at the Mansion House Justice Room, the Lord Mayor being the presiding magistrate.

Over 700 delegates, representing branches of societies affiliated to the National Council of Women of Great Britain and Ireland, assembled in Cambridge in September for its annual conference. The general subject of discussion was "Women in International Life".

Among the more important resolutions carried was one emphasising the importance of organising public opinion against secret diplomacy in international affairs, and urging the maintenance of a peace policy by the Government.

Palestine

The Women's International Zionist Organisation has taken upon itself as its first task to assist the women pioneers to meet the new and inevitably difficult conditions which will meet them in their new life. It has established a training hostel in Jaffa (the main port of landing), and kitchens in various parts of the country. These institutiona serve various purposes. Primarily they act as a temporary shelter for large numbers of the women pioneers.

Infant welfare is another branch of activity which the organisation has recently undertaken. Through the generosity of the New Zealand Women Zionists, an Infant Welfare Centre has been established in Jaffa. The centre is open to Arabs as well as Jews, and there is abundant evidence that they will avail themselves of this splendid institution, as they have done already of the various other medical services established by Jewish bodies in past years.

Japan

Young women's associations have been developing fast recently alongside the young men's associations throughout Japan. Young women's associations in the country number 6,369, with a total membership of 496,631, according to investigations by the Home Office. Mie prefecture heads the list with 304 associations and 29,704 members.

A decision to introduce in the Diet a Bill granting women the right to be elected to town and village assemblies preparatory to demanding the parliamentary vote, has been reached by the leaders of the New Women's Association in Tokyo, Japan. It intends to introduce another Bill demanding the right to form political associations.

The large number of widows and widowers in Tokyo who have not remarried following the deaths of their first husbands and wives is presenting a problem to the city's sociological experts. Women especially are prone to forego second marriages after the death of their first husbands, and statistics just announced show that of 161,920 widows and widowers in Tokyo, 115,749 are widows. Of this number, 413 are still less than 20 years old, 7,512 are under 30, and 23,368 are under 40.

The old custom of the country, compelling eternal loyalty to one man, are said to be influencing the women of modern Japan and preventing the second marriages of many who might well take a second husband. The experts believe it would be wiser for young widows to remarry than to return to single lives.

Turkey

Turkey has stolen a march over all other advanced countries in one particular respect. Her Excellency Madame Khalide Edib Khanum, who has been appointed the Minister of Education, in the Government of the Grand National Assembly of Turkey is the first woman to be so prominently associated with a Government.

Her great intellectual powers are responsible for a vast number of writings. Her appointment as the Minister of Education in the National Government is one of the most remarkable events of human history. From amongst the whole mass of civilised peoples of the world the Muslim Turks could alone vote for a Muslim woman Cabinet Minister. We learn that since the outbreak of the present Greeko-Turkish conflict Khalide Edib Khanum has once more come out in the open, and after relinquishing her duties in the Cabinet, is organising an appeal campaign in the cause of national defence and national relief.

Servia

Serbian women of all classes have showed since the war initiative and resource in their country's crisis, and an amazing aptitude for organisation. Soon after the war Serbian women formed an Association for Women's Rights, and brought out a monthly paper called the *Women's Movement*. They have since carried on an active campaign throughout the whole of Jugoslavia, instructing the peasant women in hygiene, industry, economics, and national welfare. In Slovenia and Bosnia women are also forming societies, and insisting upon their political rights.

America

A woman has secured a seat in the United States Senate for the first time with the appointment of Mrs. Fenton to succeed the late Senator Thomas E. Watson. The appointment is purely honorary, as a new Senator will be nominated and elected before Congress is reconvened. The appointee is a leader of the woman's movement in Georgia.

TAMIL

“எண்ணும் எழுத்தும் கண்ணெனத்தகும்”

டி. வி. கோபாலஸ்வாமி அய்யர்.

“எண்” என்றால் இலக்கம், கணிதம், கணக்கு, ஜோதிட நூல், இப்படி பலவிதமாகும். “எழுத்து” என்றால் சாஸ்திர ஞானம், படிப்பு முதலியவையாகும். இந்த வியாஸத்தில் “எண்” என்பதின் சிறப்பைப்பற்றி சொல்வோம்.

ஔவையார் அருளியபிரகாரம் “கணக்கு” ஒரு கண்ணாகவும் சாஸ்திரம் முதலிய ஞானம் மற்றொரு ஒரு கண்ணாகவும் இருக்கின்றது. ஆகையால் இந்த இரண்டும் இல்லாவிட்டால் இரண்டு கண் குருடனாகவும் ஒன்று மாத்திரம் தெரியாவிட்டால் இவனை ஒரு கண் குருடனாகவும் சொல்ல வேண்டும். இந்தப்படி ஔவை அருள் செய்தது புருஷர்கள் விஷயத்தில் மாத்திரமா அல்லது ஸ்திரீகள் விஷயத்தில் கூடப்பொருந்துமாவென்பதை யோசிப்போம்.

2. “ஔவை” ஒரு ஸ்திரீயே; புருஷன் அல்ல. அந்த மாது நமக்கெல்லாம் ஒரு தாய் என்றே சொல்லலாம். தவத்தின் பக்குவத்தால் உதித்த மாது. மஹான் திருவள்ளுவர் சோதரி. இந்த மாதின் வாக்கியம் புருஷர்களுக்கு மாத்திரம் என்றாவது ஸ்திரீகளுக்கு மாத்திரம் என்றாவது குறிப்பிடாமல் பொதுவாக இருப்பதால் இது இருவகையாருக்குமென்றே சொல்லவேண்டும். மேலும் ஔவை ஒரு ஸ்திரீயே ஆகையால் இந்த வாக்கியம் ஸ்திரீகளுக்கும் பொருந்தியதே என்று அவசியம் கொள்ளவேண்டும். பெரியவர்கள் தங்கள் தவப்பயனால் மேன்மை பொருந்திய பிறகு ஸாமான்ய ஜனங்களுக்கு நீதி வழிகாட்டும்பொருட்டும், இன்னும் இதர காரணங்களாலும் தாங்கள் ஈசுவரன் கட்டளையால் காலத்துக்குத்தக்கபடி ஸ்திரீ ஜன்மமாகவோ புருஷ ஜன்மமாகவோ பிறந்து தர்மத்தைத் தாங்கள் அனுஷ்டித்தும் தர்மவழியைச் சொல்லியும் ஜனங்களை நல்வழிப்படுத்துகிறார்கள். அப்பேர்ப்பட்ட பெரியவர்களில் “ஔவை” ஒரு மஹாயோகி. இவள் ஸ்திரீ ஜன்மம் எடுத்து நீதிவழிகளைச் சொல்லியிருப்பதும் அந்தப்படி நடந்துகாட்டியிருப்பதும் இதர ஸ்திரீகளும் அவள் சொல்லியிருக்கிறபடி அந்த நல்வழியில் நடக்கும் பொருட்டே.

3. ஸ்திரீகளுக்கு உள்ள தர்மங்கள் யாவை; இவைகளுக்கு ‘எண்’ எப்படி உதவியாகும்; “எண்” ணால் இவர்களின் தர்மம் எப்படி விளங்கும், “எண்” இல்லாவிட்டால் இவர்கள் எப்படி ஒரு கண் குருடர் ஆவார்கள் என்பதை கவனிப்போம்.

4. ஸ்திரீகள் முக்கியமாக பார்த்துக்கொள்ளவேண்டியவைகள் வீட்டின் உட்புறம் வேலைகள். வெளிப்புறம் வேலைகள் புருஷர்களுடையவை. உட்புறவேலைகளில் அநேகம் உள. இவைகளுக்கு கணக்கு முக்கியமானதாக இருக்கின்றது. உயர்ந்த கணக்கு இல்லாவிட்டாலும் பள்ளியில் ஐந்து, ஆறுவகுப்பு வரையில் சொல்லிக்கொடுக்கப்படும் கணக்கு தேவையாக இருக்கிறது. வீட்டு யோகக்ஷேமச்செலவுக்கு புருஷர்களிடம் பணம் பெற்றுக்கொண்டால் பிரதிதினமும் சில்லரையாக வாங்கும் வஸ்துக்களுக்கெல்லாம் அப்போதைக்கப்போது கணக்கு எழுதிவைக்கவேண்டும், மாசம் முடிவிலும் மொத்தம்போட்டுப்பார்த்து ஒவ்வொரு இனத்திலும் என்ன செலவு செய்யப்பட்டிருக்கிறது என்று ஆராயவேண்டும். செலவு வரவுக்குக் கம்மியாகவே இருக்கவேண்டுமாகையால் வருஷத்துக்குப் பொதுவாக வாங்கவேண்டிய வேஷ்டி, சேலை, உடுப்பு வகைகள் வாங்க எவ்வளவு தொகை வேண்டும் என்பதை ஒவ்வொரு குடும்பத்துக்குத் தக்கபடி கணக்கிட்டுக் கொள்ளவேண்டும். இதேமாதிரி மொத்தமாக வாங்கவேண்டிய அரிசிவகைத் தானியம் வாங்க என்ன செல்லும் என்பதை கணக்கிட்டு மிச்சம் ஏற்படும் தொகை எவ்வளவு இருக்கிறதென்று நிச்சயித்துக்கொண்டு இந்த மொத்தத்தில் எதிர்பாராத செலவுகளுக்கு எவ்வளவு தொகை செல்லக்கூடுமோ அதை நிறுத்திவிட்டு மிகுதியை பங்கிட்டு மாசம் எவ்வளவு செலவு செய்தால் வரவுக்கு மேற்படாது என்று தீர்மானித்துக்கொண்டு அதற்கு அடங்கியே மாசச்செலவு செய்யவேண்டும். இந்தப்படி கணக்கிட்டுச் செய்யவேண்டுமானால் கணக்கு மிக்க அவசியம் என்று தெளிவாக ஏற்படுகிறது. மேலும் சரிவர கணக்குப் பார்ப்பதினாலும், புத்தியைக்கணக்கில் செலுத்துவதினாலும் சில குணங்கள் உண்டாகின்றன. ஒழுங்கு, அதாவது ஏற்றக்குறைத்தலன்றி பேசுவது, காலாகாலத்தில் செய்யவேண்டிய காரியங்களைத் தவறாமல் செய்தல், மனசானது நிதானித்து அடங்கி இருத்தல் முதலியவை கணக்கில் புத்தியை பயிற்சி செய்வதால் ஏற்படுகின்றன.

5. வீட்டு யோக க்ஷேமத்துக்குக் கணக்கு ஏன் எழுதுவது என்று சிலர் தெரியாத்தன்மையால் கேட்கலாம். “ஆற்றில் போட்டாலும் அளந்து போடு” என்று பழமொழி உண்டு. இந்த குணம் இருந்தால் மாத்திரமே வரவுக்குமேல் செலவு ஏற்படாமலும் கிருபணத்தனமில்லாமலும் குடும்பத்தை நடத்தமுடியும். இல்லாவிட்டால் வரும்படிக்குமேல் செலவு ஏற்பட்டுவிடும்; கடனாளியாகி குடும்பம் அழிந்துவிடும் ‘கடன்வாங்குகிறவன் கால்மனிதன்’ என்று சொல்வாரும் உளர். கடன் ஏற்படாமல் செலவு செய்வதே குடும்பத்துக்கு அழகு. இதற்கு முக்கியமாய் பொறுப்புள்ளவள் வீட்டுக்கு உரியவள். ஸ்திரீயும் புருஷனும் கலந்து யோகக்ஷேமத்தை நடத்தினால் மாத்திரம் குடும்பம் கடன்படாமல் மேன்மேலும் நல்ல ஸ்திதிக்குவரும். கணக்குப் பாராமல் செலவு செய்ததினால் எனக்குத் தெரிந்து சில பெரிய பணக்காரக் குடும்பங்கள் ஈன ஸ்திதிக்கு வந்திருக்கின்றன. ஒரு குடும்பத்தார் ஐந்து, ஆறு லக்ஷ ரூபாய் ஸ்திதிக்குமேல் பூஸ்திதி இருந்தும் வரவுக்குமேல் செலவுசெய்ததால் ஸகல பூஸ்திதியும் இழந்துகேவலம் ஏழையாகி அவர்களின் தாயாதியின் ஆதரவால் ஜீவித்துவருகிறார்கள். இந்தக் குடும்பத்தார் வியாபாரம் முதலியன செய்து எதிர்பாராத நஷ்டத்தினால் ஸொத்தை இழந்தவர்களல்லர். இவர்களுடைய மூடத்தனத்தாலும் சரிவர தங்கள் வரவு எவ்வளவு செலவு எவ்வளவு என்று கணக்குப் பாராமல் செலவுசெய்து கடன்வாங்கியதாலும் வீட்டிலுள்ள ஸ்திரீகள் இந்தவிஷயத்தைக் கவனியாமல் இருந்ததாலுமே தங்களுடைய பூரா ஸொத்தையும் இழந்தார்கள்.

6. சிலர் ஸ்திரீகளும் புருஷர்களும் “எப்படி செலவைக் குறைக்கிறது, நம் முன்னோர்கள் அந்தஸ்திலிருந்தவர்களாச்சுதே, அந்த பெருந்தன்மைக்குத் தக்கபடி செலவு செய்யவேண்டாமா, இல்லாவிட்டால் மானக்குறைவல்லவா” வென்று சொல்வதைக் கேட்டிருக்கிறோம். எனக்கு நேரில் ஒருவனைத்தெரியும். இவனுக்கு ரூ. 40,000-க்கு மேற்பட்டு விலையுள்ள வீடுகள், காலிநிலங்கள் இருந்தன. ஏதேனும் தொழில் செய்யக்கூடிய நிலைமையிலும் இருந்தான். இவன் தனக்குவரும் குடிக்கூலி, தான் செய்யும்தொழிலினால் கிடைத்தவரும்படி முதலிய ஆதாயத்துக்குமேல் செலவு செய்ததால் அனேகமாய் ஸொத்தை இழந்துவிட்டான். கடைசியில் புத்திவந்து வீடுகளைவிற்று கடனைத்தீர்த்து மிகுதியைக்கொண்டு ஏதோ தொழில்செய்து செலவைக் குறைத்து வரும்படிக்குத் தக்கபடி நடத்திவருகிறதாக அவனே சொன்னான். சரிவர கணக்குத் தெரியாததாலும் வரவையும் செலவையும் எப்படி ஒழுங்கு படுத்திக்கொள்ள வேண்டுமென்று தோன்றாததாலும் சில குடும்பங்கள் முழுகிப்போகின்றன. இப்படி குடும்பம் கஷ்டமடைந்தால் அதிக சிரமப்படுகிறவர்கள் ஸ்திரீகளே யாதலால் இவர்களே முக்கியமாக வீட்டுக்கணக்குகளை கவனித்து புருஷர்களை

அதிகச் செலவு செய்யாமல் தடுக்கவேண்டியவர்களாக இருக்கிறார்கள். வரும்படிக்குமேல் செலவு செய்வது மூடத்தனம். முன்னோர்கள் பணக்காரர்களாக இருந்தால், இவனுடைய யோக்கியதை என்ன? எவனும் தம் தம் யோக்கியதையைக் கவனிக்கவேண்டியதே தவிர அளவு கடந்து செலவுசெய்யக்கூடாது. உலோபத்தனமும் கூடாது. இதற்குக்கணக்கு மிக அவசியம். குடும்பத்தின் பெருந்தன்மையைக் கொள்ளவேண்டுமென்பது முன்னோர்களின் படிப்பின் பெருமை, நடத்தை, வியாபகம், பெரும் புத்தி, யோக்கியதை, கீர்த்தி முதலிய குணவிஷயங்களைப் பற்றியது. உயர்ந்த விலையுள்ள வஸ்திரங்களைக் கட்டிக் கொள்வதிலாவது, மோட்டார் குதிரைவண்டி வைத்துக் கொள்வதிலாவது விலை உயர்ந்த நகைகள் போட்டுக்கொள்வதிலாவது அடிக்கடி விருந்துக்கச்சேரி, பாட்டுக்கச்சேரி, முதலிய காரியங்கள் செய்வதினாலாவது அல்ல. அடக்கமான வாழ்வும் உயர்ந்த மனோபாவம், நடத்தை, யோக்கியதை முதலியவுமே பெருந்தன்மை, மேற்குலம் என்று சொல்லப்படும். வரவுக்கு மேல் செலவு செய்தால் அது மேற்குலத்தாரின் அழகல்ல.

7. கணக்கில் புத்தியை செலுத்துவதினால் சில மேன்மையான குணங்கள் விர்த்தி அடைகின்றனவென்று சொன்னோம். அவைகளில் சிறந்தவை ஏற்றக்குறைவன்றி பேசுவது, குறித்தகாலங்களில் செய்யவேண்டிய காரியங்களைத் தவறாமல் செய்தல், மனதானது நிதானித்து அடங்கி இருத்தல். இந்த குணங்கள் கொஞ்சம் வரையில் கணக்குப் போடத் தெரிந்ததினாலேயே வரமாட்டா. கணக்குப் பார்ப்பதில் புத்தியை நிதானிப்பதினால் இந்த நல்ல குணங்களை சம்பாதிக்க விதை போடுவதுபோல் ஆகும். நான்கு, ஐந்து பெண்பாலர் தெருவோடு பேசிக்கொண்டு போகிறதைப் பார்த்தாலும் அல்லது கொஞ்சம் நாகரீகம் குறைவான வீடுகளில் ஸ்திரீகள் உட்கார்ந்துகொண்டு பேசுகிறதைப் பார்த்தாலும் இவர்கள் எவ்வளவு ஒழுங்கற்றுப்பேசுகிறார்கள் என்று தெரியவரும். இவர்கள் பேசுவது ஏகக்கூச்சலாயும் ஒருவர் பேசிமுடியுமுன் இரண்டு மூன்றுபேர்கள் ஏககாலத்திலும் வெகு அபிநயத்துடனும் தேக ஆட்டத்துடனும் பேசுவதைப் பார்க்கலாம். இவர்களுக்குக் கண் மறைவிலிருந்து கொஞ்சம் கணக்கில் பழக்கமுள்ள ஸ்திரீக்கு இந்தக் கூட்டத்தில் பேசுவோர்களின் குறையை எடுத்துக்காட்டிச் சொன்னால் அது நன்றாக மனதில் பதியும். இவர்கள் ஏன் இப்படி பேசுகிறார்கள் என்றால் இவர்களின் மனதில் அடக்கமில்லை. மனது அடங்கியிருக்கவேண்டுமென்பதும் குறித்த காலங்களில் எந்தக்காரியங்களைச் செய்யவேண்டுமோ அந்தக் காரியங்களைச் செய்யவேண்டுமென்பதும் கொஞ்சமேனும் நாகரீகமுள்ளவர்கள் ஒப்புக்கொள்ளவேண்டிய விஷயமே. இந்த குணங்கள் செம்மையாகக் கணக்குத்தெரிந்தவர்களுக்குப் பழகுவது சுலபமே.

8. கணக்கினால் புத்திகூர்மை உண்டாகும். ஒன்றின் பின் ஒன்றாய் நியாயவழி தவறாமல் பேசுதல், வாதித்தல் முதலிய புத்தி விசாலமும் உண்டாகும். வெகுவாய் முன் பின் விரோதமாய்ப் பேசுகிறவர்கள் கணக்குத் தெரிந்தவர்களில் இருக்கமாட்டார்கள். கணக்கு என்பது மனதைக் கூர்மைப்படுத்தும். இதனாலேயே நிதானித்து அதிக வார்த்தை பேசாமல் எந்தமட்டில் பேசினால் உசிதமோ. இப்படிப்பேசுகிறவர்களை கணக்காகப்பேசுகிறான், நல்ல கணக்காளி, நிதானஸ்தன் என்று சொல்லுகிறார்கள்.

9. குழந்தைகள் வெகுவாய் வீட்டில் தாயுடனே இருக்கிறார்கள். தாய்மார்களுக்கு கணக்குத் தெரிந்திருந்தால் பிரதிதினமும் குழந்தைகளுக்கு கணக்கு எவ்வளவுமட்டில் கற்பிக்கலாம். விளையாட்டாகவே வாய்மொழியாக இரண்டு மூன்று வகுப்பு வரையில் உள்ள கணக்குகளை சொல்லிக் கொடுத்துவிடலாம். பிள்ளைகளுக்கும் சிரமமாக இருக்க மாட்டாது. சிறுபிள்ளைகள் தாயுடனே படுக்கிறார்கள். சீக்கிரம் படுக்கிறவர்கள் அதிகாலையில் கண்விழித்துக் கொள்ளலாம். தாய்மார்களும் கண்விழித்துக்கொண்டுவிட்டால் வாய்மொழியால் பிரதிதினமும் கொஞ்சம் கொஞ்சமாய் ஒன்றுமுதல் ஆரம்பத்தில் நூறுவரையிலும் கிரமமாக ஆயிரம், பிறகு லக்ஷம், கோடி, இப்படியே நானாவர்த்தியில் சொல்லிக்கொடுத்துவிடலாம். மத்தியானங்களிலும் காலமே சொல்லிக்கொடுத்த பாடங்களை கற்பலகைகளில் (Slate) விளையாட்டாகவே கற்பிக்கலாம். சில்லரையாகக்கூட்டல், கழித்தல், வாய்ப்பாடு, சின்னவகுத்தல், முதலிய கணக்குகளையும் கற்பிக்கலாம். இலகுவான மனக் கணக்குகளையும் கற்பிக்கலாம். இப்படிச் செய்துவந்தால் குழந்தைகள் பள்ளிக்குப்போகும் காலம் வருவதற்கு முந்தியே அநேகவித கணக்குகள் தெரிந்துகொண்டிருப்பார்கள். கணக்குப் பார்ப்பதிலும் ஒரு விருப்பமும், ஸந்தோஷமும் உண்டாகும். பிறகு பள்ளிக்கும் ஸந்தோஷமாய்ப் போவார்கள். சிலகுழந்தைகள் பள்ளிக்குப் போகமாட்டோமென்று பிடிவாதம் பிடித்து விளையாட ஓடுவதுபோல் இவர்கள் செய்யார்கள். தாய்மார்கள் அடக்கமும் ஒழுக்கமும் ஸமயத்துக்குத்தக்கபடிப் பேசப்பழகி இருப்பதால், அந்தப்படியே சிறுபிள்ளைகளையும் பழக்க அனுகூலமாக இருப்பார்கள். சிறுபிள்ளைகளைத் தாய்மார்கள் பழக்குவதில் பிள்ளைகள் நல்லவர்களாகவோ அல்லது பிடிவாதமுள்ளவர்களாகவோ பெரும்பாலும் ஆகிறார்கள். ஆகவே சிறுபிள்ளைகளை நல்வழியில் பயிற்றுவதற்குத் தாய்மார்களுக்குக் கணக்குத்தேவை என்பது நன்கு விளங்குகிறது.

10. இந்தக்காலத்தில் எங்கும் சுதேசக்கிளர்ச்சி உண்டாகி இருப்பதில் பகலில் வீட்டுவேலை முடிந்து களைதீர்த்துக் கொண்டமேல் ஏதாவது வீடுகளில் செய்யக்கூடிய கைத்தொழில் செய்யலாம். பெண்பிள்ளைகள் பொழுது போக்காக செய்யக்கூடிய கைத்தொழில்கள் எவ்வளவோ இருக்கின்றன. சில குடும்பங்களுக்கு புருஷர்கள் தேடிவரும் ஆதாயம் யோகக்ஷேமத்துக்கு போதுமானதாக இருப்பதில்லை. இத்தகை குடும்பங்களுக்கு ஸ்திரீகள் ஒழிந்தவேளைகளில் இதரவீடுகளுக்குப்போய் வம்புப்பேச்சுப் பேசியும் சில சமயங்களில் சச்சரவு செய்வதைக்காட்டிலும் கைத்தொழில்கள் செய்து அந்த சரக்குகளை விற்பனை செய்து லாபம் அடையலாம். கைத்தொழில்களில் எவ்வளவோ உள. 'கதர்' நூல் நூற்கலாம்; அந்த நூல்களை பனியன் சொக்காய்களாகவோ, சிறுதுண்டுகளாகவோ நெய்யலாம்; கம்பளி மயிர்களால் குல்லா, தொப்பி முதலியவை பின்னலாம்; விசித்திரமான பூவேலைகள் நூல்களில் செய்யலாம்; சின்னப்பிரம்புவேலைகள் செய்யலாம். இப்படி எத்தனையோ விதமான கைத்தொழில்களில் எவையேனும் செய்து பொருள் சம்பாதிக்கலாம். இப்படி வேலை செய்வதானாலும் கணக்கு அவசியமே. கணக்குத்தெரியாவிட்டால் செய்த ஸாமான்களுக்குக் கொள்முதல் எவ்வளவு பிடித்தது, எடுத்துக்கொண்ட பிரயாசத்தின் கூலி என்ன, என்னவிலைக்கு விற்கவேண்டும், கடைகளில் அப்படிப்பட்ட சரக்கு என்ன விலைக்கு விற்கப்படுகிறது முதலிய விபரம் தெரிந்து எந்த கைத்தொழிலில் லாபம் இருக்கிறதென்று தெரிந்துகொண்டு அந்தத்தொழிலைச் செய்ய ஸாத்தியமாகாது. முயற்சிக்குத் தகுந்த கூலி கிடைக்காத வேலையைச் செய்வதில் பிரயோசனமில்லை. அப்படிசெய்வது அறிவின்மை. ஆகையால் எந்த தேசத்தில், எந்தகாலத்தில் எந்தத்தொழில் செய்தால் தகுந்தலாபம் கிடைக்குமோ அந்தத்தொழிலைச் செய்யவேண்டும். பிறகு, கைத்தொழிலால் செய்த சரக்குகளை கடைகளுக்கு அனுப்புவதற்கும், கடைக்காரர்களிடமிருந்து வரவேண்டிய மொத்தத்துக்கும், வந்த மொத்தத்துக்கும் கணக்கு வைக்கவேண்டும். வேலைகள் சரிவர செய்ய கணக்கு அவசியமாகையால் எண்ணென்பது கண்ணெனவே தகும்.

சமாசாரக் குறிப்புகள்

அதிஜாக்கிரதையாக நினைத்துக்கொண்டிருக்கும் மைஸூர்:—சென்ற அக்டோபர்மீ மைஸூரில் கூடிய பிரதிநிதிகளின் சபை முக்கியமானது. ஏனெனில் அம் மாகாண அரசாட்சியினிமித்தம் தீர்க்காலோசனையோடு கூடியபோது நன்மைக்கான விசேஷ ராஜகீயச் சீர்திருத்தங்கள் பல திட்டம் செய்யப்பெற்றன. ஸ்திரீகளின் முன்னேற்றத்துக்காகச் செய்யப்பட்ட ஏற்பாட்டை நோக்குமிடத்து, அது சுத்தமாய்ப் போதாது. சட்டசபை மெம்பர்களைத் தேர்ந்தெடுக்கமட்டும் ஸ்திரீகளுக்கு ஓட்டுக்கிடைத்ததேயன்றி, அச்சபை மெம்பராவதற்குரிமை இன்னும் ஸ்திரீகளுக்குக் கிடைக்கவில்லை. இவ்விஷயத்தில் உலகெங்கும் பற்பல தேசங்களும் நாலுகால் பாய்ச்சலாக முன்சென்றுவரும் இக்காலத்தில், மைஸூர் துரைத்தனத்தார் மட்டும் நத்தைபோல் ஊர்ந்து சென்றால் போதும் என்று நினைப்பது விந்தையே. சட்டசபையிலும், மற்றுமுள்ள முனிசிபல் கவுன்ஸில், டிஸ்ட்ரிக்ட் போர்டு, இவை போன்ற சபைகளிலும் ஸ்திரீகளும் மெம்பர்களாக வரலாம் என்று சிபாரிசு செய்யுமாறு, சீர்திருத்தக் கமிட்டி மெம்பர் ஒவ்வொருவருக்கும் திவான் அவர்களுக்கும் மாதர் இந்திய சங்கத்தார் கடிதம் அனுப்பியிருக்கிறார்கள்.

ஸ்திரீ வக்கீல்கள்:—இந்திய ஸ்திரீகள் வக்கீல் உத்தியோகம் பார்க்க யாதொரு தடையும் இருத்தல் கூடாதென்பதாக முதன் முதல் இந்தியச் சட்ட சபையில் டாக்டர் கௌர் என்பார் பிரேரணை செய்து, வக்கீல் உத்தியோக சம்பந்தமான சட்டத்தை சரியாய் வரையறுத்து திருத்தவேண்டுமென்றும் "யாதொருவர்" என்றவிடத்து அது ஸ்திரீகளுக்கும் பொருந்துமென்றும் வாதாடினார். அல்லஹபாத் ஹைகோர்ட்டில் ஸ்திரீயை வக்கீலாக ஒப்புக்கொண்டிருக்க, பாடலீபுரத்தில் முடியாதென்று சொல்வதையும் எடுத்துக் கூறி, ஷை சட்டத்தை முதலில் நிர்மித்தவர்கள் ஸ்திரீகளை இவ்வுத்தியோகத்திற்கு வரவொட்டாமல் விலக்கிவைக்க நினைத்தவர்களில்லை என்றும் பரிந்து பேசினார். அதற்கு ஸர் வில்லியம் வின்சென்ட், "இவ்விஷயத்தில் நாம் ஜாக்கிரதையாயிருக்கவேண்டும். இதற்கு ஸர்க்காருடைய ஆக்ஷேபம் இராதென்று நினைக்கிறேன். ஆனால் அவசியம் ஏற்படுமானால் ஆக்ஷேபித்தாலும் ஆக்ஷேபிப்பார்கள்" எனக் கூறினாராம்.

இவ்வித ஆக்ஷேபத்திற்கு இடம் வராமல் விடாமுயற்சியுள்ள டாக்டர் கௌர் அவர்களும் நந்தேசத்து ஸ்திரீ பிரமுகர்களும் முனைந்து நிற்கக்கடவார்கள்.

பெண்களுக்குக் கட்டாயப் படிப்பு:—சென்னை பப்ளிஸிடி பீரோ என்னும் பிரசுர இலாகாவால் கிடைத்த விளம்பரம் பின்வருமாறு:—

"சென்னை மாகாணத்து ஈரோடு முனிசிபாலிட்டியில் வசிக்கும் ஸர்வ ஜனங்களும் மகம்மதியர்களைத் தவிரத் தங்கள் பெண்மக்களையும் கண்டிப்பாய்ப் பள்ளிக்கூடத்துக்கனுப்பிப் படிப்பித்தல் வேண்டும் என்பதாக ஷை முனிசிப்பாலிட்டியார் செய்த தீர்மானம் சர்க்காரால் அங்கீகரிக்கப்பெற்று 1922ஹு நவம்பர்மீ முதல் தேதி முதல் இச்சட்டம் அமுலுக்குக் கொண்டுவரப்படும். பெண்களுக்குக்கட்டாயப் படிப்பு முதன் முதலாக இவ்வூரிலேயே திட்டம் செய்யப்பட்டிருக்கிறது."

ஹிந்துக்களில் பழைய சம்பிரதாயக்காரர்களும் முசல்மான்களும் ராஜகீயச்சட்டத்தின் மூலமாய்ப்பெண்மக்களைப் பள்ளிக்கூடத்தில் படிப்பிக்குமாறு வற்புறுத்தலாகாது என்று ஆனமட்டும் எதிர்த்தார்கள். குடும்பத்தை நிருவகிக்கும் வயதையடையுமுன்னரே பால்ய விவாகம் ஆகிய வழக்கத்தால் குடும்பபாரத்தைப் பெண்குழந்தைகளின்மேல் சுமத்துகிறோம். ஹிந்து ஸ்திரீகளின் பிராசீனதர்மமாகிய "கல்வி, கற்பு, பயிர்ப்பு" என்னும் உத்தமகுணம் முன்போல் நம் நாட்டில் நிலைபெற்று, எத்தனையோ தத்துவ ஞானிகளும், அநுபவிகளும் பெண்மக்களுள் தோன்றுவார்களென்பதில் ஐயமில்லை. பெண்களுக்காகக் கட்டாயப் படிப்பு முதன்முதல் ஈரோட்டில்தான் அமுலுக்குக் கொண்டுவரப்பட்டிருக்கிறது. அவ்வூர்த் தாய் தகப்பன்மார்களும், முனிசிபல் அதிகாரிகளும் கல்வியிலாகாக்காரர்களும் இக்காரியத்தில் ஒத்துழைத்து, இப்பிரயத்தனத்தைச் சித்திபெற நிறைவேற்றுவார்களென்று நம்புகிறோம். இவ்விதம் செய்வதே அவ்வூர் கவுன்ஸிலர்களுக்கு நன்றி செலுத்துவதாகும்.

இது இவ்விதமிருக்க திருப்பூர், தலைச்சேரி என்னுமிடங்களிலும், இந்திய ஐக்கிய மாகாணங்களில் அநேக நகரங்களிலும் கட்டாய ஆரம்பப்படிப்பு ஏற்பாடு செய்துவருவதில் பெண்குழந்தைகளுக்கு அதில் பாத்தியமில்லாமற் செய்வது அநியாயமாகவே இருக்கிறது. இந்தியாவில் ஒருபக்கம் வித்தியா தேவியாகிய ஸரஸ்வதியைப் போற்றிவருவதும், மற்றொருபக்கம் அத்தேவியின் அம்சங்களாகிய ஸ்திரீகளுக்கு ஞானத்தைப் புகட்டாமல் தடுப்பதுமாக இருத்தல், இந்தியாவானது பரஸ்பர விரோதாபாஸம் மிகுந்து விளங்கும் தேசம் என்பதை நன்கு நிரூபிக்கிறது.

வேலூர் ஸ்திரீகளின் மநோதைரியம்:—நமது கிளைச்சங்கங்களின் அறிக்கைகளை வெளியிட்டிருக்கும் பக்கத்தைப் பாருங்கள். ஸ்திரீகள்மட்டும் தங்கள் மனத்தில் உள்ளதை உள்ளபடி வெளியிடுவார்களானால், இந்திய புருஷர்கள் அக்கோரிக்கைகளை நிறைவேற்றத் தவறார்கள். இத்தேசத்தில் பொதுவிஷயங்களைப் பற்றிப் பெண்களின் தேர்ந்த அபிப்ராயம் வியக்தமாய் வெளியில் தெரியவராமலிருப்பது ஓர் பெருங்குறையாகவே உள்ளது. சென்ற ஒரு நூற்றாண்டாக ஸ்திரீகள் தேசிய விஷயங்களும் கல்வியும் ஒன்றுமறியாமல் வீட்டுக்குள் அடைபட்டுப் போனதால், இப்போது பெண்மக்களுள் முன்னுள் ஊக்கம் குறைந்து தமோகுணமே பெரிதுங் காணப்படுகிறது. சுமார் 2 வருஷத்துக்குள் 28 தேசங்கள் சுற்றிவந்த மிஸ். எமெர்சன் என்ற அமெரிக்கா ஸ்திரீயொருவர் இந்தியாவில் தான் பார்த்துவந்ததை ஜப்பானியப் பத்திரிகையில் வெளியிடுவது இங்கு கவனிக்கத்தக்கது:—

"நான் பார்த்த தேசங்களிலெல்லாம் படிப்பிற் சிறந்தவர்கள் ஜப்பானியர்களே. அத்தேசத்தில் அவர்கள் ஆரம்பப் படிப்புக் கட்டாயம் கற்றே தீரவேண்டும். ஜப்பானியர்கள் படிப்பில் கண்ணும் கருத்தும் உடையவராய் அதற்காக எப்பாடும் படுகிறார்கள். ஸ்திரீகளையே பத்திரிகை நிருபர்களாகக்கொண்டு ஸ்திரீகளால் நடைபெறும் தினசரி மாதாந்தப் பத்திரிகைகளும், அங்குள்ளன. பழைய சம்பிரதாயத்தோடு மிகப் போராடிப் பிறகே புது நாகரிகத்தை யவர்கள் அடைந்தனர்".

இந்தியாவைப்பற்றி அவர் கூறுங்கால் "இந்திய ஸ்திரீகளின் அபிவிருத்திக்கு புருஷர்கள் தடை செய்கிறார்களென்றெண்ணுவது பிசகு. ஸ்திரீகளேதான் ஸ்திரீகளின் பின்னடைவுக்குக் காரணம். ஆக்ஸ்போர்டு பட்ட பரீக்ஷையிற் றேர்ந்த ஒருவரைப்போய்ப் பார்த்ததில், எவ்வளவுதான் தாம் சொல்லியும் அவருடைய மனைவியானவள் பிறருடன் தாராளமாய்க் கலந்து பழகுவது சரியல்லவென்று நினைக்கிறாள் எனத் தெரிந்துகொண்டேன். நாங்கள் போனதரம் வந்துபோனதற்குப் பிறகு என்னென்ன செய்தீர்கள் என்று என் நண்பர் அவ்வம்மணியைக் கேட்டதற்கு 'சும்மாதான் இருந்தேன்' என்றனள்!

முனிசிபல் எலக்ஷனில் ஸ்திரீ வோட்டர்கள்:—தென்னிந்திய முனிஸிப்பாலிட்டிகளுள் முக்கியமானதொன்றாகிய

ஈரோட்டில் ஐந்து வார்டுகள் உண்டு. அவ்வூரில் மொத்த ஜனத்தொகை 23000 பேர்களுக்கு ஆயிரத்து நானூற்று நாற்பத்தொருவர் வோட் உடையவர்கள். ஸ்திரீகளுக்கு வோட்டுக்கொடுத்தும் பயனில்லை, அவர்கள் வோட்டுக் கொடுக்கும் ஸ்தலத்திற்குச் சிரத்தையாய் வந்து தங்கள் காரியத்தைச் செய்யமாட்டார்கள் என்று முன் பலர் சொன்ன ஆக்ஷேபங்களைப்பொய்யாக்குவதுபோல், ஸ்திரீகள் ஒவ்வொரு எலெக்ஷனிலும் அதிகம் பேர்கள் தங்கள் வோட்டுகளை உபயோகிப்பதை நோக்குங்கால் ஸ்திரீகள் தம் உத்தரவாதங்களை எவ்வளவு சந்தோஷமாய் நிருவகிக்கிறார்களென்பது நன்கு விளங்கும். ஈரோட்டில் இதே ஸ்திரீகள் உள்ளூர் ஆட்சி விஷயங்களை அடிக்கடி ஒன்று கூடி விவகரித்து வருகிறார்களாம்.

சர்க்கார் ஆதரவின்றி இந்தியாவினின்று ஆஸ்ட்ரேலியாவுக்குப் போயிருக்கும் தூதி.—ரைட் ஆனரபில் வி. எஸ். ஸ்ரீநிவாஸ சாஸ்திரிகளும் டாக்டர் அன்னிபெஸண்டவர்களும் இந்தியாவைப்பற்றி நன்கெடுத்துரைத்து அக்கண்டத்தில் இந்தியர்களின் குறைகளை நிவர்த்திக்க முயன்றதுபோலவே ஸ்ரீமதி மிஸ்ஸஸ் ஜினராஜதாஸாவும் இந்திய மாதர்களைப்பற்றி ஆஸ்டிரேலிய மாதர்க்குப்பற்பல பிரதான நகரங்களில் பற்பல கூட்டங்களில் பிரசங்கித்து வருகிறார். அவைகளிலெல்லாம் இந்திய ஸ்திரீகளின் இயக்கத்தைப் பற்றிப்பேசி ஒருவித சிநேகபாவத்தை ஏற்படுத்தி வருகிறார். அவர் அபிப்பிராயத்தில் ஆஸ்டிரேலியா ஸ்திரீகள் தங்கள் ஸ்வாதந்த்ரியத்தைப் போதுமானபடி உபயோகிக்கிறார்களில்லையாம். அத்தேசத்தார்களுக்கு 20 வருஷமாய் வோட்டுக் கிடைத்திருந்தும் அவர்கள் பார்லிமெண்டில் ஸ்திரீமெம்பர் ஒருவரே இருக்கிறார். மற்ற உள் நாட்டுக் கவுன்ஸில்களிலும் சிலரே ஸ்திரீகள் மெம்பர்களாக உளர். அத்தேசத்தில் தெற்குச்சீமை மாதர்கள் முன்னோக்கிச் செல்லுவோர்கள். சட்டங்கள் விஷயமாகவும் நகர பரிபாலன விஷயமாகவும் ஸ்திரீகளுக்குச் செல்வாக்கேற்படும்படி "நகரவாசி ஸ்திரீகளின் சங்கம்" எக்கட்சிக்கும் பொதுவாக ஏற்பாடாகியிருக்கிறது. ஸ்திரீகளின் தேசிய சபை, உதாரபுத்தியுள்ள ஸ்திரீகளின் சங்கம், தொழிலாளர் ஸ்திரீகளின் சங்கம், ஸ்திரீகளின் ஸேவாஸமாஜம் இப்படி பல ஸ்திரீ சங்கங்களில் நமதம்மணி பேசியிருக்கிறார். அவர் விக்டீஸைவிட்டுப் புறப்படுங்கால் அந்நகரத்து ஸ்திரீகள் அவருக்கு அழகிய கைப்பையையொன்று இனாமளித்தார்களாம். நமது ஸ்ரீமதி மிஸ்ஸஸ் ஜினராஜதாஸாவின் தேஹம் சௌக்கியமாயிருக்கிறதென்று கேள்விப்பட்டுச் சந்தோஷமடைகிறோம். டிஸம்பரில் அவர் இங்கு திரும்பிவரும் போது அவரை நாம் தக்கபடி உபசரிப்போமாக.

பாத்திரமறிந்து செய்யும் தர்மம் :—காசி ஹிந்து யுனிவெர்ஸிட்டியில் 100 ஸ்திரீகள் படித்துக்கொண்டு வசிக்கும்படியான ஹாஸ்டல் ஒன்றைக் கட்டி நிரந்தரமாய் நடத்தி வரும்படியான ஏற்பாட்டுக்காக ஸ்ரீமான் ஸேட் மூல்ராஜ் காஹுடான் என்பவரும் அவர் மருமகன்கள் ஸ்ரீமான் நிரிசம் தாஸும், துளசி தாஸும் ஆகிய பெரு வியாபாரிகள் இரண்டு லக்ஷரூபா நன்கொடையளித்திருக்கிறார்கள். வட இந்தியாவிலுள்ள ஹிந்து ஸ்திரீகள் படிப்பதற்கு இஃதொரு பெரிய தூண்டுதலாகும். ஸ்திரீகள் எல்லோரும் இவ்வர்த்தக சிரோமணிகளின் தரும சிந்தையையும் ஔதார்யத்தையும் என்றும் மறவார்கள்.

அநீதியான பேதபுத்தி :—தபால் தந்தி ஆபீஸ்களின் டைரெக்டர் ஜெனரல் சமீபத்தில் போட்டிருக்கும் உத்தரவென்னவெனில், தபாலாபீசுகளில் 100-க்கு ஒருவர் விகிதமாகவே ஸ்திரீகளை குமாஸ்தாக்களாக நியமிக்கலாம் என்கிறார். (அப்படியானால் ஐம்பது பேர்களுக்கு அரை ஸ்திரீ ஆகுமாக்கும் !) பம்பாய் ஜெனரல் போஸ்டாபீஸிலும் டவுன்ஸப் ஆபீசுகளிலும் ஸ்திரீகளின் நியமனம் நூற்றுக்கு நாலு விகிதமேதான் உளது. இப்போது பிறந்திருக்கும் உத்தரவினால், அதிகமாயிருக்கும் நூற்றுக்கு மூன்று குறைந்து போகுமெனத்தோன்றுகிறது. செல்வ நிலையில் ஸ்திரீ ஸ்வதந்த்ரமாயிருப்பது புருஷர்களுக்கு எவ்வளவு பொறாமையாயிருக்கிறது பாருங்கள்! இத்தபாலாபீஸ் குமாஸ்தா வேலைகளுக்கு, ஸாமர்த்தியத்தை முதன்மையாய்க் கவனிக்கவேண்டியதோ, ஆண் என்றும், பெண்ணென்றும் பாரபக்ஷம் வைப்பதோ? நூற்றுக்கு ஒன்று விகிதம் தான் வைப்பானேன்? அதையும் எடுத்துவிடலாமே என்றால், இக்காலவியலில் ஸ்திரீகளை முற்றும் விலக்கல் முடியாது எனக்கண்டுகொண்டு இவ்வித அல்ப உபாயங்களை நாடுகிறார்கள். இதைச் சும்மா விடமாட்டோம்.

மாதர் இந்திய சங்கத்தின் பம்பாய்க் கிளைச்சபை.—பம்பாய் மாதர்கள் கல்வியிற் பேரன்புடையவர்கள். நம் கிளைச்சபைகளிலெல்லாம் முதன்மையான இதில் செய்து வரும் முக்கியமான காரியம் என்னவெனில், விவாகமாகிய பின் பள்ளிக்கூடம் போய்ப் படிக்கமுடியாமல் அவ் அயலில் உள்ள பெண்களுக்கு வகுப்புக்களை ஏற்படுத்திப் படிப்பித்து வருகிறார்கள். இக்கிளைச்சபையில் அங்கத்தினர்கள் 238 ஸ்திரீகள் உளர். வருஷம் ஒன்றுக்கு ஆயிரத்து நானூறு முதல் ஆயிரத்தை நூறு ரூபாவரை வரவு செலவு செய்கிறார்கள். வருஷக்கடைசியில் இவ்வகுப்புக்களின் பரீக்ஷையில் தேர்ந்தவர்களுக்கு பரிசும் சென்ற அக்டோபர் மீ 2-ந் தேதி அளிக்கப்பெற்றது. ஷை கிளைச்சங்கத்தார் ஏழை ஸ்திரீகளைப் பயிற்றுவித்து மனத்தையும் கைவிரல்களையும் உபயோகமான வழிகளில் சாதகம் செய்வித்து வரும் கைங்கர்யங்களைப்பற்றி அன்று அக்கிராஸனம் வகித்த டாக்டர் ஜோர்பாரு மிஸ்ட்ரி என்பவர் சிலாகித்துப் பேசினார். அதற்குச்சற்று முன்பு தான் ஷை மாணவிகள் கைப்படச் செய்த சாமான்கள் யாவும் அதிசீக்கிரமாய் விலைப்போயினவாம். அக்கிராசனர் பேசியதில் ஸ்திரீகளின் தெய்வீக குணத்தையும், ஸ்திரீகள் விவாகமான பிறகும் படிக்க வேண்டிய ஆவசியகத்தையும் பற்றி வற்புறுத்தியதோடு, இந்நூதன காலத்தில் கவனித்துத் தீரவேண்டிய விஷயங்களையெல்லாம் சிரத்தையுடனும் ஆவலோடும் அறிந்துவர வேண்டுமென்றும் விளங்கக்கூறினர். ஸ்ரீமான் மால்ஜி கோவிந்தஜீ ஸெட் என்பார் ஸ்திரீ புருஷர்களின் பரஸ்பர உத்தரவாதத்தைப்பற்றிப் பேசினார். தொடர்ச்சியாய்ச்சென்ற ஐந்து வருஷங்களாக இச்சபையார் செய்து வரும் கைங்கர்யம் மிக அருமையானது. அநேக ஸ்திரீகள் வெகு அழகாய் ஒத்த மனத்தோடு தம்மினும் மெலிந்தார்க்குபகாரமாய் உழைத்து வருவது மெச்சத்தக்கதே. அவர்களுடைய காரியதரிசியாகிய மிஸ்ஸஸ் ஜி. வி. வாடியாவின் உழைப்பும் தியாகமுமே இவ்வளவுக்கும் காரணம்.

ஸ்திரீகளும் சுரங்கவேலையும் :—இந்தியச் சுரங்கங்களின் சட்டத்தைச் சீர்திருத்தப் பிரேரணை செய்தவர் ஸ்ரீமான் ஆனரபில் எ. ஸ். இன்ஸ் என்பார். நாம் முன் சஞ்சிகையிற் கூறியபடி ஸ்ரீமான் ஜோஷி அல்ல. அதைத் திருத்தும்படி ஒரு ஸெலெக்ட் கமிட்டியிடம் ஒப்புவித்திருக்கிறார்கள். சுரங்கவேலைக்கு ஸ்திரீகளை அமர்த்தும் வழக்கத்தை நிறுத்தும்படி சட்டசபையாருக்குப் போதிய அளவு முறையிடுமாறு மேற்படி கமிட்டியார் ஒவ்வொருவருக்கும் முக்கியமான பத்திரிகைகள் ஒவ்வொன்றுக்கும் மாதர் இந்திய சங்கத்திலிருந்து வேண்டுகோள் கடிதம்போயிருக்கிறது. ஜனசமுதாய எண்ணம் தோன்றிய எத்தேசத்திலும் இவ்வநீதியான வழக்கம் இல்லை. ஆகவே சற்றும் அஞ்சாமல் சர்க்கார் இச்சீர்திருத்தத்தைக் கூடிய சீக்கிரத்தில் நிறைவேற்றச் சர்க்கார் கடமைப்பட்டுளார்.

TELUGU

హిందూదేశపుస్త్రీలు వారి స్వేచ్ఛత.

మార్గరేటు.యి.కసన్సు దొరసానిగారు,

ఆంగ్లేయ భాషలో వ్రాసిన వ్యాసమునకు తెనుగు తాత్పర్యము

(By R. Seshagiri Rau, Madanapalli.)

హిందూ దేశమునందు ఆఱు సంవత్సరములకు పైబడిన కాలము నుండి హిందూదేశపు జనులను ప్రేమించుచు, వారితో కలిసి మెలసి నివసించుచు వారి గృహకృత్యపువిషయములను చక్కగా ఎఱిగియున్నాను. వారి మంచి చెడుగులను పరకీలించినాను. హిందూ స్త్రీల ఆచారవ్యవహారములను, వారి స్థితిని గ్రహించి నాటియెడ నా అనుభవము అధికమగు కొలది, యితర దేశపు స్త్రీలకుండు స్వేచ్ఛతతో హిందూదేశపు స్త్రీల స్వేచ్ఛను పోల్చి చూచినయెడ, ప్రపంచములో నందరికన్నను హిందూదేశపు స్త్రీలు పెక్కు నిర్బంధములకు లోబడియున్నారను విషయము నేనొక్కి చెప్పగలను. ఇతర దేశపు స్త్రీలకేర్పడియుండు మనోవాక్కాయ కర్మములకు సంబంధించిన స్వాతంత్ర్యము వీరికి బొత్తిగా లేదని నా అనుభవసిద్ధము.

నా పై అభిప్రాయము కూలి మొదలుగాగల తగ్గు అంతస్థు స్త్రీలకుగాని, బొంబాయి, మళయాళపు స్త్రీలకుగాని అన్వయింపదు. వీరలు తప్ప తక్కినవారి కందఱికి నా అభిప్రాయము అన్వయించుచున్నది. ఇట్టి నిర్బంధములలో నుండు స్త్రీలలో పెక్కుండ్రు తమకేర్పడిన నిర్బంధములు యిట్టివని గ్రహించుటకును ఊహించుటకును సహితము శక్తిలేనివారై యున్నారు. తమ స్థితి తప్ప యితర దేశపు స్త్రీలకుండు స్వాతంత్ర్యమును ఎఱుగనివారై నందున తమ స్థితితో తాము తృప్తిపడి యుండడమేగాక తాము చూచు ఆంగ్లేయ స్త్రీల స్థితి తమ అనుష్ఠానమునకు తగదని దూష్యముగా చూచుచున్నారు. ఇట్లుండినను హిందూదేశపు అభివృద్ధిని కోఱి, అందులకై పాటుబడు జనులు, బర్మా, జపాను, అమెరికా, యూరోపు, మొదలుగా గల దేశస్థుల నాగరికతతో హిందూదేశపు నాగరికతను పోల్చి చూచి హిందూ దేశపు ప్రకృతపు స్థితికి, స్త్రీల హీనదశయే కారణమని ఎఱిగి వగచుచు, అన్ని విషయములకన్న స్త్రీల స్థితిని బాగుపఱచుటయే ముఖ్యకర్తవ్యమని తెలిసి, అందులకు తగు సాధనములను వెదకు స్త్రీ సంఘములను స్థాపించి పని చేయుటయే తమ ప్రథమ ధర్మమని ఏఱిగవలసి యున్నది. ప్రపంచపు రాజ్యాంగము లన్నియు యేకవాక్యతతో హిందూ దేశమునకు స్వరాజ్యమియ్యదలచినను, ప్రకృతపు హిందూ స్త్రీల స్వాతంత్ర్య స్థితినిబట్టి సాధ్యము కాకున్నది. స్వరాజ్యము కావలెనని పాటుబడు స్వదేశ స్త్రీ పురుషులందఱు ప్రకృతము తమ పై అంతస్థు స్త్రీల కేర్పడియుండు దురాచార సంబంధములగు నిర్బంధములను తొలగించడముద్వారా వారి దేహదార్ఢ్యమును, మనోశక్తిని, ఆత్మ వికాసమును, పెంపొందించు సాధనములను వెతకి అనుష్ఠానమునకు తేవలయును.

ఉత్తర హిందూస్థానపు హిందూ స్త్రీలకును, మహమ్మదీయ స్త్రీలకును, గోషా ఆచారమునది, వార్లకు చెఱసాల ప్రాయముగా నున్నది. దక్షిణ హిందూస్థానపు స్త్రీలకు బాల్యవివాహము, భార్య భర్తకు దాసిగనుండవలెనను ఆచారము, వారి స్వాతంత్ర్యమును అణగద్రొక్కుచున్నది. ఇందులకు ముఖ్య కారణము స్త్రీ పురుషుల పాతివ్రత్య ధర్మమునందు ఒండొరులకు నమ్మకము లేకపోవుటయే? స్త్రీలు చూపులు, గోష్ఠి, పురుషులను తమ సత్పథము నుండి వ్యభిచారమునకు ఆకర్షించుచున్నదని పురుషులు తలంచుచున్నారు. వారెంత గొప్ప అంతస్థుపురుషులైనను తమ స్త్రీలతో వారు మాట్లాడగూడదు అని, పురుషులు దలచుచున్నట్లు వారి ఆచారమువల్ల తోచుచున్నది. స్త్రీలు, తమతండ్రి అన్న దమ్ములు, పెనిమిటి తప్ప, తక్కిన పురుషులందరిని శత్రుప్రాయముగా చూచుచున్నట్లు కన్పట్టుచున్నది. చెడు త్రోవ త్రొక్కువారు కొందరుండినను వుండవచ్చును. అందువల్లనే స్త్రీలందరు దూష్యులని భావించి వారి స్వాతంత్ర్యమును చెడగొట్టి, నిర్బంధములో పెట్టి నిస్సారవంతులగ చేయుట హిందువుల ఆచారము. ఏట్టిఆచారము? ఇయ్యది ప్రస్తుతపు హిందువుల అభివృద్ధికి విఘ్నప్రాయముగా నున్నది. పూర్వపు మిలిటరి స్థితులను బట్టి అట్టి ఆచారము యుక్తముగా యుండినను నుండవచ్చునుగాని యిప్పటి స్థితిని బట్టి తమ యందు, తమ వారియందు తమకే నమ్మకములేనంతటి దుస్థితిలో వున్నట్లు కన్పట్టుచున్నది.

గోషా పద్ధతి, గాలి, సూర్యరశ్మి లేమిచే స్త్రీల దేహదారుఢ్యమును చెడగొట్టుచున్నది. దేహ పరిశ్రమమునకు అవకాశ మియ్యదు. మనోభివృద్ధికి భంగము కలుగ జేయుచున్నది. ఇయ్యది నా అభిప్రాయమేగాదు. గోషాలో నుంచబడిన స్త్రీలు కొందఱు తాము జైలులో నున్నట్లు తమ స్థితి వున్నదని నాతో చెప్పుకొన్నారు. నేను గోషా స్త్రీల సభ చేర్చి అందులో మాట్లాడినప్పుడు ఒకానొక మహమ్మదీయ స్త్రీ నా చెంతకేతెంచి చేతులు జోడించి "అమ్మా పర్దా వెనుకనుండు నా బోటి స్త్రీల దౌర్భాగ్యమునుండి తొలగ దీయుటకు ప్రయత్నింప సహాయపడుము. 10, 12 సంవత్సరముల వయస్సు వఱకు విద్య చెప్పించి మమ్ములను పర్దా వెనుక త్రోయుచున్నారు. అసల మా స్థితిగతులను విచారించువారు లేరు. విద్య పూర్ణముగా నేర్చుకొనవలయునని యిష్టపడుచున్నాముగాని నిర్బంధములో నుండు మా మొఱ ఆలకించువా రెవ్వరు?" అని కన్నీరు మున్నీరుగా పొరునట్లు దుఃఖించి నాతో విన్నవించుకొన్నది. గోషాబండ్లలో నేనును గోషా స్త్రీలతో వెళ్ళబారినప్పుడు, గాలిలేమియు, బాహ్య ప్రపంచపు స్థితిని చూచుటకు వీలులేక కిటికీలుమూసి పర్దాలువేసి యుండిన దుస్థితిని స్వానుభవమువల్ల ఎఱిగి, ఎల్లప్పటికి ప్రపంచ జ్ఞానమునకు అవకాశములేక యిట్టి స్థితిలోనుండు స్త్రీల దుస్థితికి మిగుల వగచితిని. అయ్యోపాపము నాతో పాటు గోషాబండిలో నుండిన వృద్ధ గోషా స్త్రీలు సహితము కిటికీ సందులలో నుండి బైటికి తమ చూపులను బొర్పుచుండినారు తమ స్థితికి వగచినారు. ఇండ్లనుండి అంతమాత్రమైనా బాహ్య విషయములను తెలియగోరి, పదేపదే గోషాబండ్లలో నైనను బైట వెళ్లుటకు అభిలషించినారు. తమ యూరిలో గోషా అవలంబించియుండినను బైట యూర్లకు బోయినప్పుడు ఘోషా పార వైచి యిచ్చానుసారము తిరుగులాడుటకు వెనుక తీయరైరి. మానవకోటికి స్వేచ్ఛత స్వభావముగదా?

జాడ్యములకు, ముఖ్యముగా క్షయవ్యాధికి, గోషాపద్ధతి పుట్టినిల్లు, గోషాపద్ధతిని అవలంబించి యుండు ఒకానొక రాచనగరు నందలి నొక రాచకుమార్తె క్షయవ్యాధికిలోనై, వైద్యులు రోగినిచూ

చి రోగమును కనుగొని చికిత్స చేయుటకు వీలులేక, మృతిపొందిన పిదప ఆమె ముఖమును చూచి రోగకారణమును ఎఱిగినానని ఒకానొక రాచవైద్యుడు నాతో విన్నవించినాడు. అయ్యో పాపము? జీవవంతురాలై యుండినప్పుడు వైద్యునికి చూచుటకు అవకాశముండిన యెడల ఆయమ్మగారి ప్రాణములు కాపాడబడి యుండినను యుండవచ్చును గదా? ఇట్లు యెంతమంది మృతినొందినారో చెప్పుటకు వీలులేదు.

దక్షిణహిందూదేశపు స్త్రీలకు యిట్టి దురాచారము లేకున్నను, వారేమి చేయవలయునన్నను, పురుషుల అనుమతిని పొందే చేయవలయును. కించిదపి స్వాతంత్ర్యము లేదు. ఇతరదేశపు యువతీమణుల స్థితి యిట్టిదిగాదు. ఇందులకు ముఖ్యకారణము బాల్యవివాహమని తలచుచున్నాను. స్త్రీ చిన్నప్పుడు తండ్రి స్వాధీనము. పెద్దప్పుడు పెనిమిటి స్వాధీనము. స్త్రీకి యెల్లప్పటికి స్వతంత్రమే లేదు. అను ఆచారము చిన్నప్పటినుండి పురుషులకు పట్టుబడి అట్టిస్థితి సహజమని ఒండొరులు తలచుచున్నారు. క్రొత్తగా వివాహమాడిన నొక కాలేజి పిల్లవానితో “ఏమయ్యా నీభార్యను గురించి యేమి తలచుచున్నావు” అని ప్రశ్నించినందుకు “ఏమి నాభార్యనాకు మిక్కిలి విధేయురాలుగా నుండునని తలచుచున్నాను” అని ఉత్తరమిచ్చినాడు. ఇందువల్లనే స్త్రీ విధేయత, అస్వాతంత్ర్యము, హిందువులపుట్టుకతో యీ దురభిప్రాయము ఎట్లు వ్యాపించియున్నదను అంశము వెల్లడి యగుచున్నది.

ఆత్మవికాసము కొఱకు ప్రతి జీవియు తగు అవకాశము కలిగి తన శక్తులను వృద్ధి పొందించు కొనుటకు సందర్భములను గుర్తెఱిగి వాట్లను అవలంబించి విజృంభణపొందుటకు ప్రతిజీవియు తగు స్వాతంత్ర్యమును కలిగి యుండవలయును అను విషయము ప్రపంచమందలి మానవకోటి కంతయు ప్రస్తుతకాలములో విదితమై యున్నది గదా! ఇయ్యది స్త్రీలకు మాత్రము అన్వయించదా? ప్రతిదేశములోను కాలానుసారము, దేశానుగుణముగా, స్త్రీల స్వాతంత్ర్యమును పెంపొనరించుటకు ఘనమైన ప్రయత్నములు జరుగుచున్నవి. హిందూదేశపు స్త్రీల విజృంభణకు మనమేలాగు తోడ్పడ వలయునో యోచించుట మన కర్తవ్యము.

హిందూదేశములో స్త్రీలకన్న పురుషులు లక్షలు యెక్కువ జనసంఖ్యగలవారై యున్నారు గాన ప్రతి స్త్రీ దేశాభివృద్ధికొఱకు వివాహమాడే తీరవలయును. వివాహితులైన స్త్రీల విజృంభణాభివృద్ధులకే మనము మార్గములు వెతక వలెను. మలయాళము, బర్మాయీదేశపు స్త్రీలు సకల స్వాతంత్ర్యములను కలిగియున్నారు. ఇందులకు కారణము, మలయాళపు స్త్రీలు, కుటుంబపు ఆస్తి స్వాస్థ్యములకు ముఖ్యులుగా నున్నారు. బర్మాదేశపు వ్యాపారమంతయు స్త్రీలవల్ల జరుపబడుచుండుటను బట్టి ద్రవ్యము వారి స్వాధీనమందున్నది. హిందూదేశపు స్త్రీలకు యిట్టి అనుకూలములు లేవు.

మతము, విద్య, దేశాభిమానము, ప్రేమ, యీనాలుగు పరికరణముల ద్వారా హిందూదేశపు స్త్రీలకు స్వేచ్ఛత కలుగవలయును.

యాత్రాస్థానములలోను, పుణ్యనదులు, క్షేత్రములలోను యీదేశపు స్త్రీలకు అమితమైన స్వేచ్ఛ వున్నట్లు కన్పట్టుచున్నది. గోషా స్త్రీలు సహితము, కాశి, గంగ, యమునా, మొదలగు దివ్యక్షేత్రములకు పోయి పుణ్యనదులలో స్నానము చేయునప్పుడు, తాము స్త్రీని, పురుషులను భేదములను మరచి పుణ్యమునందే దృష్టి యుంచిన వారై యొక చోటనే పరదాలు తీసి పారవైచి స్నానము చేయుచుండుట చూడ యిట్టిక్షేత్రములు స్త్రీల అస్వాతంత్ర్యములను పోగొట్టుటకు ఏర్పరచబడిన విద్యాశాలలా అన్నట్లు తోచుచున్నది. తమ గృహములు సహితము యాత్రాస్థానములనియు, తమ జీవితమంతయు యాత్రాకాలమనియు తలచి జీవికి, జీవి పారమార్థిక విషయములందు సహాయభూతులనియు, యింద్రియ సంబంధమైన దేహవ్యాపారములు, సంపర్కములు, హేయమనియు దలచి, స్త్రీ పురుషులు తాము ఆత్మలేగాని దేహములు కారను జ్ఞానము గలిగి ప్రవర్తించిన స్త్రీల ప్రకృతపు నిర్బంధము దొలగించుటకును, స్త్రీల యెడ పురుషులకు గలిగియుండు అపనమ్మకమును దొలగించుకొనుటకు, సహకారియై యుండును.

పై స్థితి కలుగుటకు, విద్య ప్రబలమైన ముఖ్యకారణము. విద్యచే సంస్కరింపబడిన మనస్సు, వివేకము గలదియై, స్వతంత్ర వర్తనమునకు చోటివ్వక, తననడతయందును, ఇతరులనడతలయందును నమ్మకము కలిగించి నిర్మలమైన స్వేచ్ఛావ్యాపారమునకు చోటిచ్చును. అజ్ఞానము, బలహీనతను కలిగించును. జ్ఞానము, శక్తిని గలిగించును. గాన ఇప్పటి స్త్రీల జ్ఞానమును వృద్ధి పఱచునట్టి విద్యను అభివృద్ధి గావింపవలెను. ప్రకృతము స్త్రీలలో నూటికి యిరువురు మాత్రమే చదువు, వ్రాత నెఱిగియున్నారు. ఇట్టి అవమానమును పోగొట్టుకొనుటకు, కనిసపక్షము, నూటికి తొంభైరెండు నుండి పైనను చదువరులుగా గావింపవలెను. ఇయ్యది సులభసాధ్యమైనది గాదు. అయినను యితర దేశములలో సాధ్యమైనప్పుడు హిందూదేశమందు మాత్రము ఎందుకు సాధ్యముగాదు? ప్రతికోష్టాలోని దేశాభిమానులు యిందుకు ప్రయత్నించిన చదువరులగు స్త్రీల జనసంఖ్య హెచ్చింపసాధ్యమగు ననుటకు సందియముండదు. కాశ్మీర దేశములో స్త్రీల విద్యాభివృద్ధిని కలిగించుటకు కంకణబద్ధులై కొందఱు యువకులు తమతమ కుటుంబములలోని స్త్రీలకు దేశీయ విద్యను తామే కఱపునట్లు కృతనిశ్చయులై, తదనుగుణముగా బలమైన ప్రయత్నములు జరుపుచున్నారు. ఈ ప్రయత్నము కాశ్మీరదేశమునకు ముఖ్యపట్టణమగు “శ్రీనగరము” నందు ప్రారంభింపబడినది. రెండు మాసములలో 450 కాశ్మీర ప్రథమ వాచిక పాఠపుస్తకములు కొనబడినవి. ఇట్టి ఉత్సాహము, ప్రయత్నము దేశమంతయు వ్యాపించిన యెడల స్వల్పకాలములోనే, స్త్రీల స్వేచ్ఛయు దేశాభివృద్ధియు కలుగుననుటకు సందియముండదు. ప్రస్తుతకాలమందు స్త్రీవిద్య “అజగరవదక” ప్రాయముగా నున్నది. బిడ్డకు తల్లి గురువుగానుండుటకు మాఱుగా ఏదైనను విరాటింగుల నోటీసులు వచ్చినప్పుడు తల్లి, తనకుమారుడగు రామస్వామినిగాని, కూతురై “సుశీలను” గాని? పిలిపించి నోటీసును చదివించుకొనవలయును. అనగా? తల్లికి బిడ్డ గురువైనది గదా! ఇది కలియుగ మహాత్మ్యమా ఏమి? స్త్రీలు తమ మతగ్రంథములను, గొప్పవారి చరిత్రములను, నవలలు మొదలుగాగల పురాణములను, వార్తా పత్రికలను, స్వయముగా చదువుకొను నట్టిశక్తి స్త్రీలకు ప్రాప్తమైనప్పుడు, స్త్రీల మనములు ప్రఫుల్లితములై విజృంభించి తమ ఆత్మవికాసమును కలిగించుకొనుటకు తామే ప్రయత్నపడుదురుగదా?

దేశాభిమానము, స్త్రీల విజృంభణకు మరియొక ముఖ్యకారణము. మిసస్సు బెసంటు దొరసానిగారిని ప్రవాసమునకు బంపినప్పుడు స్త్రీలు కావించిన సాహస ప్రయత్నములు యేమని చెప్ప

వచ్చునా? ఆమెగారిని విడుదలచేసినప్పుడు హిందూస్త్రీలు, పురుషులు కావించిన ఊరేగింపులయందు వేలకొలది స్త్రీల మధ్య నేనును నొకతెగా నుండి వారి యుత్సాహమును నెఱిగియున్నాను. అప్పటినుండి స్త్రీపురుషుల స్థితివడి వడిగా మాఱుచు వచ్చుచున్నది. గోషాలోనుండు "అలీ సహోదరుల" తల్లివంటి మహమ్మదీయ స్త్రీలు సహితము దేశాభిమానము కొఱకు బైటవచ్చి పనులు చేయుచుండుట యెంతయు ప్రశంసనీయము. రాచకీయవిషయములందు వారి పద్ధతులు యేలాగుప్పుండినను, వారి అభిప్రాయముతో మన మేకీభవింపకున్నను, దేశాభిమానమును బట్టి కదా? గోషాస్త్రీలు కొందఱు వెలికివచ్చి, వాలంటీయరులు గాను, దేశీయ గుడ్డలు అమ్మువారుగాను, దేశనాయకీలుగాను బైటవచ్చి తిరిగి పనులు జేయుచున్నారు. స్వార్థత్యాగము చేయువారలలో స్త్రీలకు అగ్రతాంబూల మియ్యవలెను. తమస్వేచ్ఛకు తాము స్వాభావికముగా పాటుపడువారు కాకపోయినను, దేశముయొక్క మేలుకొఱకు పాటుపడడములో తమస్థితిని తాము వృద్ధిపఱచుకొని ముక్తిని గాంచుచున్నారు. భారతాభ్యుదయము స్త్రీల తోడ్పాటు లేకనే కలుగదు. స్త్రీలు తమ దేశభక్తిని వెలిపుచ్చి కార్యములు చేయుకొలదిని, తమ నిర్బంధములను తొలగ తీసికొనుటకు తామే సహకారులగుచున్నారు.

బాధలు, నిర్బంధములు మొదలగు సంకటములను పోగొట్టునది "ప్రేమ". అట్టి ప్రేమ హిందూ దేశమునందలి వైస్సు వచ్చిన ప్రతి భార్యాభర్తల హృదయములలో నాటుకొనప్పుడు, స్త్రీవ్రాసిన యీ వ్యాసమునకు అక్కఱయే యుండదు. సంపూర్ణమైన ప్రేమ, అపనమ్మక సంబంధమైన భయమును తొలగదీయును. వివాహమాడిన స్త్రీపురుషులు నిర్మల, నిశ్చలములైన ప్రేమగలిగి వర్తించినయెడల, వొండొరుల నీతి ప్రత్యయమునందు అమితనమ్మికగలిగి, ఉభయుల ధర్మములు సమానములని దలచి సమత్వముగలిగి ప్రవర్తించుచుందురు ఇదియునుగాక ఒండొరుల ఎడ, సందేహము, పిచ్చివిధేయత, అవమానము, ఒకర్వలేని తనము, అధికారము, హద్దులో బెట్టుట మున్నగు దుస్స్వభావములు అంతరించును. భార్యతన అర్ధాంగియని ఎప్పుడు ఆ స్థానమునకు వచ్చునో అప్పుడా తాను వేరు, అను భావమునకే చోటుండదు. పురుషుడు తనకెంత స్వేచ్ఛత, స్వాతంత్ర్యము కావలయునని కోఱుచున్నాడో అంతయు తన అర్ధాంగికి యుండవలసినది కారణ యుక్తమని ప్రేమ, భేద బుద్ధిని మాన్పింపజేసి ఐక్యభావమును గలుగ జేయును.

"సీ|| బాలుర కెట్టులో బాలల కట్టులే
యున్నత విద్యల నొసగరయ్య!
యువకుల కెట్టులో యువతుల కట్టులే
స్వేచ్ఛాప్రదానంబు సేయరయ్య!

* * * *

మగవార లెట్టులో మగువలునట్టులే
నరులను మాటలో నరయరయ్య!

* * * *

భగవదుద్దేశముల భంగపరచియతని
యాగ్రహము పాలుగాకుడో యార్యులార!"

వృత్తాంతములు, వ్యాఖ్యలు.

అతిజాగరూకతగల మైసూరు.

అక్టోబర్ మాసమున రాజధానియందు సమావేశమైయుండిన మైసూరు ప్రజాప్రతినిధిసభలో ఆదేశపు నూతనసంస్కరణములను ప్రకటింప జేసినందున నా సమయము ఐతిహాసికప్రసిద్ధిని గాంచియున్నది. అయితే, యీ సంస్కరణములు స్త్రీలకు నేమి విధముగాను సహాయకరముగ లేవు. కడచిన ఏప్రెల్ మాసములలో శాసనసభవారు మైసూరులో స్త్రీలకు ఎన్నికాధికారమును గలుగ జేసిరిగాని వారిని శాసన సభ్యులుగా నియోగ్యులగుటకు అధికారమును గలుగ చేయలేదు. ఇప్పుడా యవకాశమును కలిగించెదరని నమ్మియుంటిమి గాని మైసూరు ప్రభుత్వమునకు చేరిన ప్రధానాధికారులీ విషయమును సావకాశమునకు వదలియున్నారు. లోకములో సంభవము లన్నియు త్వరత్వరగా జరుగుచుండ మైసూరు అధికారులు యీవిషయమునంత సావకాశములో వదలుట యనుచితము. శాసన సభకును మ్యునిసిపాలిటి తాలూకా మరియు డిస్ట్రిక్టుబోర్డులకును స్త్రీలను సభ్యులుగా దీసికొనుటకును, నూతన సంస్కరణ సభకొక స్త్రీ సభ్యురాలిని తీసికొనుటకును శీఘ్రావస్థ చేయవలయునని మైసూరుమహిళా భారతీయ సమాజమువారు ప్రతియొక సంస్కరణ సంఘుసభ్యునకును విన్నపమును బంపియున్నారు.

పబ్లిసిటీ బీరోవారిట్లు ప్రకటించి యున్నారు.

"మహమ్మదీయ బాలికలకుతప్ప ఇతర సమస్త బాలికలకును నిర్బంధ విద్యాభ్యాస చట్టమును వ్యాపింప జేయవలసినదని మదరాసు ఆధిపత్యమునకు చేరిన ఈరోడ్ మ్యునిసిపాలిటీవారు తీర్మానించిన తీర్మానమును ప్రభుత్వమువా రంగీకరించి యున్నారు. ఈ చట్టము నవంబర్ మొదటి తేదీనుండి ఈ మ్యునిసిపాలిటీలో జారీకి వచ్చుచున్నది."

"మత మౌఢ్యముగల యనేక హిందువులును, మహమ్మదీయులును బాలికలకు నిర్బంధవిద్యను వ్యాపింపజేయు విషయములో విరుద్ధాభిప్రాయమును ప్రబలముగా వెల్లడిజేసిరి. బాలికలు బళ్లకు వెళ్లి విద్యను నేర్చుకొనుటయే వారి కీషన్మాత్రము సమ్మతము లేదు. ఇకను చదువు కొను వయస్సుగల పసిబాలికలకు బాల్యవివాహపద్ధతి ననుసరించి త్వరగా పెండ్లిచేసి అపక్వకాలమున గృహస్థధర్మమునకు వారిని లోబరచుచుండుట కడు శోచనీయ విషయమైయున్నది. ఇటీవల యేర్పడిన దుష్ట సంప్రదాయముపోయి ప్రాచీనముగనుండు బాలికావిద్యాభ్యాస సంప్రదాయము మరల నాచరణకు వచ్చుచుండుట మంచి సూచనయై యున్నది. పూర్వమువలె భారత స్త్రీలలో జ్ఞానులును, భక్తులును బయలుదేరుదురని నమ్ముచున్నారము. పూర్వపద్ధతిని మరల నాచరణకు తెచ్చుటలో ఈరోడ్ మ్యునిసిపాలిటీ మొదటిదియైయున్నది. బాలికల తలిదండ్రులిప్పుడా మ్యునిసిపాలిటీ వారితోను విద్యాధికారులతోను నేకీభవించి నిర్బంధవిద్యాపద్ధతిని సార్థక పరచెదరని నమ్ముచున్నారము. ఈరోడ్ పౌరసభ్యులు (Municipal Councillors) చేసిన వివేక కార్యమునకు శ్లాఘించి వందనములను ప్రదర్శించుటకు పైసూచించినట్లు తోడ్పడుట తప్ప మరేమి యుపాయ మున్నది?"

పైసూచించినట్లుండ, మదరాసాధిపత్యమునకు చేరిన తిరుపూరు, తలచ్చేరి మ్యునిసిపాలిటీలలోను, యునైటెడ్ ప్రావిన్సు

మ్యునిసిపాలిటీలలోను నిర్బంధవిద్యాపద్ధతిని బాలిక కన్వయింప జేయకనే చట్టమును ఏర్పరచియున్నారు. బాలురతోపాటు బాలికలకును విద్యాసౌకర్యములను కలుగ జేయకుండుట కడుశోచనీయము. అనేక అసంబద్ధకార్యములకు ఇండియాదేశము పుట్టినిల్లైయున్నది. విద్యాభిమాన దేవత సరస్వతియే యున్నదని యెరింగియూ, ఆదేవతను కడుభక్తితో కొలుచుచుండియు, ఆమెజాతికి చేరిన మానవ స్త్రీలకు విద్యనివ్వకుండ తిరస్కరించుట యెంతటి యసంబద్ధమైన కార్యమో యాలోచించుడు.

వేలూరు స్త్రీల సాహసకార్యము.

మాశాఖా సమాజముల వృత్తాంతములలో వేలూరు స్త్రీలుచేసిన సాహసకార్యమును ప్రచురించియున్నారము. దానినందరు నవలోకించవలెనని ప్రార్థించెదము. భారత స్త్రీలు తమ యుక్తిప్రాయములను నిర్భయముగాను, ధారాళముగాను వెల్లడి జేసినచో వాటిని నడపుటకు పురుషు లెన్నటికిని సందేహింపరు. కడచిన నూరు సంవత్సరములుగా భారత స్త్రీలు ఇంటిలోపలనే యుండి బయటి వ్యవహారములను గ్రహింపజాలక యున్నారు. విద్య లేమింజేసి పూర్వపు స్త్రీలకుండిన మనోవాక్చక్యత ఇప్పటి భారత స్త్రీలకు లేకయున్నది. తామస ప్రకృతి యధికముగ వారియందున్నది. రెండు సంవత్సరములలోపల 28 దేశములను చుట్టియున్న మిస్ ఎమర్సన్ (Miss Emerson) అను అమెరికా దేశపు సంచారి జపాన్ పత్రికాధికారున కొకని కిట్లు చెప్పియున్నది

“నేను చుట్టివచ్చిన దేశములలో నంతటిలోను, జపాన్ దేశపు స్త్రీలే విద్యాధికులని నాకు వెల్లడియై యున్నది. జపాన్ దేశము వారు విద్యానిమిత్తమెంతటి త్యాగమునైనను జేసికొనెదరు. స్త్రీలలో, పత్రికా సంపాదకులు, లేఖకులు పత్రికాధికారులు జపాన్ దేశమున ననేకులున్నారు. పూర్వపద్ధతిని వదలి క్రొత్తపద్ధతి నవలంబించుటకు మునుపు వారికనేక విపత్తులు సంభవించినవి గాని చివరకు నూతనపద్ధతి యాచరణకు వచ్చియున్నది.” ఇండియా దేశములో స్త్రీలస్థితి యెట్టిదని అడిగినందుకామె ఇట్లు చెప్పియున్నది:— “ఇండియాలో స్త్రీల యభివృద్ధిని ఆటంకపరచుచుండు వారు పురుషులను మాట గొప్పపొరపాటు. స్త్రీలు తమవృద్ధిని తామే ఆటంకపరచుకొనుచున్నారు. నేను నా స్నేహితురాలు ఇండియాలో ఒక ఆక్స్‌ఫర్డు యునివర్సిటి (Oxford University) పట్టపరీక్షలో తేరిన ఒక పెద్ద మనుష్యుని ఇంటికి వెళ్లి ఘోషా యాచరించుచున్న యతని భార్యను దర్శించితిమి. జనులతో కలిసి మెలసి యుండవలయునని యతడు ఆమె కెన్నిమారులో యుపదేశించెనుగాని ఆమె బయటికి వచ్చుట సరికాదని తలచియుండెను. “ఇక్కడికి రాకమునుపు ఏమి పనిచేయుచుంటివి” అని నా స్నేహితురాలామె నడుగగ ఊరికె కూర్చునియుంటిని” అని ఆమె జవాబు చెప్పెను.

పౌరసభ్యుల నేర్పరుచు స్త్రీ ఎన్నికాధికారులు.

ఈరోడ్ మ్యునిసిపాలిటిలో 23,500 ప్రజలున్నారు. 1441 మందికి ఎన్నికాధికారము కలదు. ఇది ఐదు వార్డులుగా విభజింపబడి యున్నది. ఇటీవల నడచిన “ఎలెక్షన్”లో ప్రతివార్డులోను అధికారముగల అనేక స్త్రీలు ఎన్నికలనిచ్చిరి. వారు చాలినంత సంఖ్యవారై యుండలేదుగాని స్త్రీలకు ఎన్నికాధికారము నివ్వకూడదనియూ, వారు ఎన్నికనిచ్చు స్థలమునకు రారనియు అనేకులు చెప్పుచుండిరి. ఇదంతయు అపద్ధమై ప్రతి ఎలెక్షన్‌లోను ఎక్కువమంది స్త్రీలు తమ ఎన్నికాధికారమును జవాబ్దారితో ఉపయోగించిరి. స్థలీయ రాజ్యభార విషయములను ఆలోచించి చర్చించుటకు ఈరోడ్ స్త్రీలు అప్పుడప్పుడొకచోట సమావేశమగుచున్నారని తెలియ వచ్చుచున్నది.

స్త్రీలకు వకాలత్ చేయు అధికారము.

స్త్రీలు వకాలత్ పనికిపోవుటకు వీలగునట్లు భారతీయ శాసన సభలో నిపుడు మొదటి ప్రయత్నము జరిగియున్నది. లీగల్ ప్రాక్టిషనర్సు ఆక్టు (Legal Practioners, Act) స్త్రీలకు అన్వయించులాగున సరియైన సవరణచట్టమును ఆశాసనసభలో, డాక్టర్ గౌర్ గారు సెప్టంబర్ 29.వ తేదిన తెచ్చిరి. ఈ సవరణ చట్టమువలన స్త్రీలై పుట్టిన మాత్రమున వకాలత్ నుండి నిషేధింపబడరు. అలహాబాద్ హైకోర్టువారు స్త్రీలకు వకాలత్ అధికారమును కలుగచేసియున్నారనియు పాట్నా హైకోర్టువారు మాత్రము స్త్రీలకాయధికారము నింకను ఇవ్వకయున్నారనియు, స్త్రీలను ఈ ఉద్యోగము నుండి నిషేధించు తలంపు ఈ చట్టనిర్మాతలకు లేదని. డాక్టర్ గౌర్ గారు అనువాదించిరి.

మిసెస్ జినరాజదాసాగారు.

ఘనత చెందిన వి. యస్. శ్రీనివాసశాస్త్రిగారు ప్రభుత్వము వారి పక్షమునను, డాక్టర్ అనీబీసెంటమ్మగారు స్వయముగాను వెళ్లి ఆస్ట్రేలియా దేశములో భారతీయుల విషయమై ప్రసంగముల జేసి వారియందు విశ్వాసమును పుట్టించిరి. ఇట్టి రాయభారత్వమునే ఆస్ట్రేలియా దేశములోని స్త్రీలకు మిసెస్ జినరాజదాసాగారు చేసియున్నారు. ఆదేశములోని ముఖ్యముఖ్యమైన నగరములకు వెళ్లి భారతీయ స్త్రీలలో నుండు సమాజముల విషయమును, వారి స్థితిగతులను గురించి అనేక ప్రసంగములను జేసియున్నారు. ఈ రెండు దేశముల స్త్రీలకును సోదరభావమును గలుగజేసి యున్నారు. ఆస్ట్రేలియా దేశములో కడచిన 20 సంవత్సరములుగ స్త్రీలకు ఎన్నికాధికారము మరియు సభ్యులగు నధికారము ఇవ్వబడియున్నను ఆదేశపు పార్లమెంటులో ఒక స్త్రీ సభ్యురాలు మాత్రమే యున్నది. పల్లెనగర పట్టణసభలలో స్త్రీలు చాలినంతగా లేకయున్నను ఉత్తర ప్రాంత్యపు స్త్రీలకన్న దక్షిణ ప్రాంత్యపు స్త్రీలా దేశమున ముందుపడి పనిచేయువారై యున్నారు. రాజకీయ మరియు సాంఘిక వ్యవహారములలో స్త్రీల అధిపత్యము జరుగునట్లు చేయునిమిత్తము నూతనముగ నొక స్త్రీ సమాజ మేర్పరచబడియున్నది. అది పక్ష విపక్ష భేదములేని స్త్రీబృందమైయున్నది. మిసెస్ జినరాజదాసాగారు “నేషనల్ కౌన్సిల్ ఆఫ్ విమెన్”. లిబరల్ విమెన్సు అసోసియేషన్, విమెన్సు లీగ్ ఆఫ్ సర్వీస్, విమెన్సు లేబర్ యూనియన్, విమెన్సు సిటిజన్ మూవ్‌మెంట్ మున్నగు అనేక స్త్రీ సమాజములలో ప్రసంగములను జేసియున్నారు. సిడ్నీనగరమును విడచినపుడు ఆనగరమునకు ఆమె చేసిన ఉపకారమునకై స్త్రీలు ఆమెగారికి అందమైన ఒక చేతిలో పట్టుకొను సంచిని బహుమానముగా ఇచ్చియున్నారు. ఆమెగారి ఆరోగ్యము బాగుగనున్నదని వినుటకు తృప్తియగుచున్నది. ఆమెగారు డిశంబర్ నెలలో ఇండియాదేశమునకు వచ్చెదరు. అప్పుడామెకు స్వాగతము సిద్ధముగా నుండును.